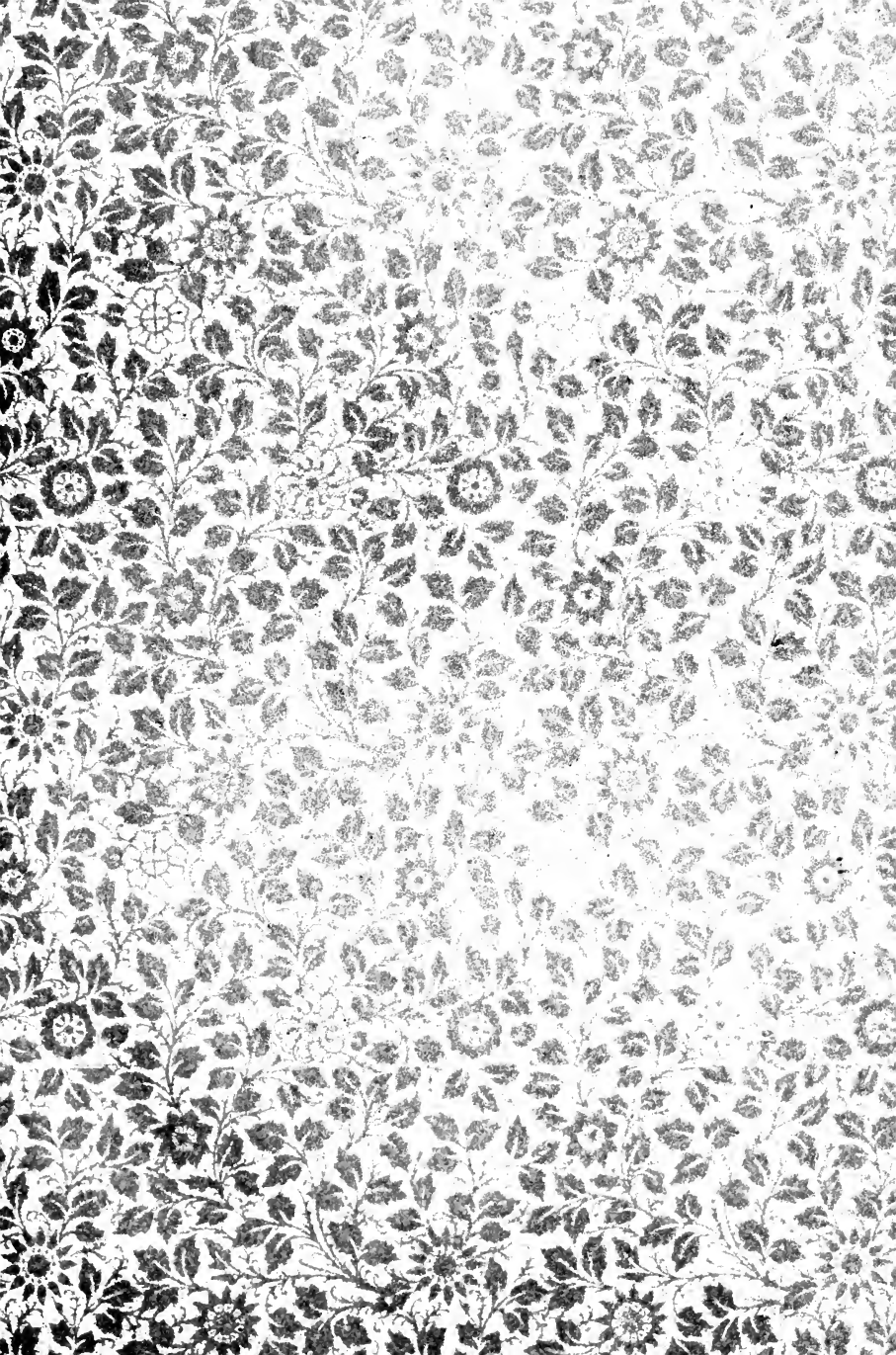


COMMEMORATION
· OF THE ·
FORTY FIFTH ANNIVERSARY
OF
THE PASTORATE OF
REV. MOSES DRURY HOGE, DD., LL.D.

5.25.23

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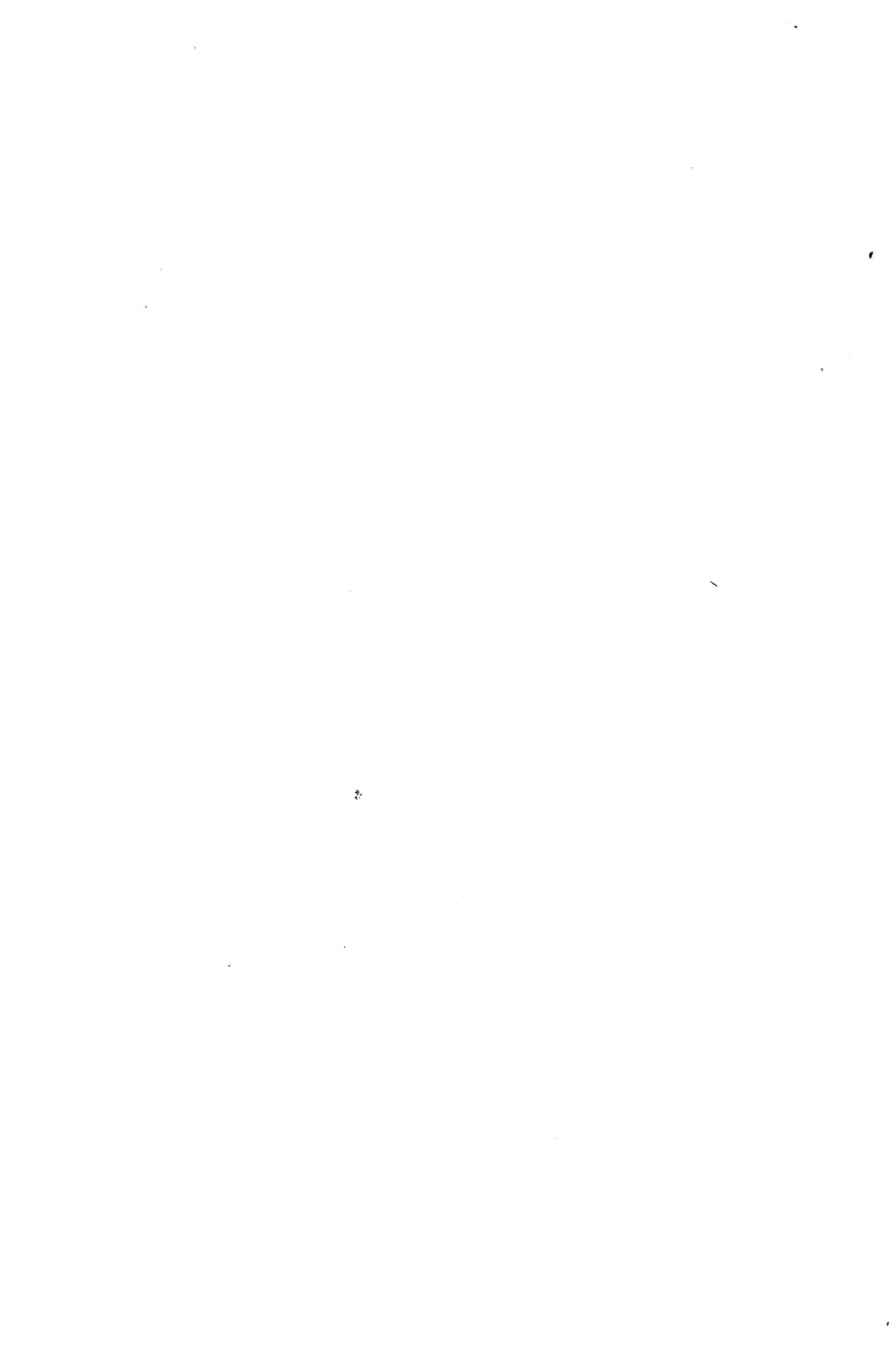
BX 9225 .H7 C66 1890
Richmond (Va.). Second
Presbyterian Church.
Commemoration of forty-five
years of service



.....

COMMEMORATIVE SERVICES.

.....



1845.



1890.

COMMEMORATION

OF

Forty-five Years of Service

BY THE

REV. MOSES DRURY HOGE, D. D., LL. D.,

HIS PASTOR

OF

The Second Presbyterian Church,

OF THE

City of Richmond, Virginia.

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PREFATORY.

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AT a meeting of the Session of the Second Presbyterian Church of Richmond, Virginia, held January 5, 1890, the Rev. L. B. Turnbull presiding, the following action was had :

“*Whereas*, The 27th February, 1890, will be the forty-fifth anniversary of the installation of Rev. Moses D. Hoge, D. D., LL. D., as pastor of this church, a period which measures at the same time the separate existence of the church and the pastoral life of Dr. Hoge,

“*Resolved*, That we deem it most fitting that suitable services be held on the approaching anniversary commemorative of the event, and expressive of thankfulness to God for the signal blessings he has bestowed upon the pastoral relation of Dr. Hoge and upon his varied services in the cause of Christ;

“*Resolved*, That Col. Clement R. Barksdale, Wm. W. Henry and Marshall M. Gilliam be appointed a committee, who shall communicate this action to Dr. Hoge, and shall arrange the commemorative services in a manner agreeable to him.”

As soon as this action became public, communications appeared in the city papers urging that the celebration be held in the largest public hall in the city, in order to enable the many friends of Dr. Hoge outside of his congregation to attend. Accordingly, the Academy of Music was selected, and Messrs. Berger, Leath and Myers, the lessees, politely tendered its use, with expressions of deep interest in the proposed services.

The Ladies' Society of the Second Presbyterian Church determined to tender a reception in the lecture-room of the church after the services at the Academy, to which the entire audience should be invited. They accordingly appointed committees for the purpose. These at once went to work, and met with the heartiest sympathy in the community. A number of the merchants and florists of the city, regardless of denomination, pressed them to accept whatever they needed from their stores, and one of the best known caterers tendered his personal services as superintendent of the supper. Every article of food needed was offered without solicitation, and so bountiful was the supply, that after furnishing a repast for about twelve hundred guests, there was a considerable quantity left, which was distributed among some of the charitable institutions of the city.

The ladies of the church also determined to make a special effort to supplement the fund raised for the lot and chapel for the Old Market Mission, so near to the heart of their pastor, and succeeded in raising two thousand dollars, which ensured the success of the enterprise.

The Session of the church had determined some months before to obtain from the easel of the distinguished artist, Wm. Gail Brown, a life-size portrait of Dr. Hoge, showing three-quarters of his figure. This order the artist executed with great success, and a magnificent painting of Dr. Hoge, in the attitude of a speaker, was completed and hung up in the lecture-room the evening before the celebration, where it is to remain.

Mr. T. D. Wilkinson of the choir of the Second Presbyterian Church, undertook to collect a special choir for the occasion, and had no difficulty in securing about forty persons from the several choirs in the city, who, under the lead of Mr. Walter Mercer, rendered the music at the Hall in an admirable manner.

While the reception was taking place, Mr. N. B. Clapp presided at the church organ, and, assisted by some of the best vocalists in the city, delighted the audience with music of the highest order.

Invitations had been extended to the clergy of the city, and to many of Dr. Hoge's personal friends throughout the country, to attend the celebration. The responses that came showed a warm interest in the occasion, and several gentlemen, some with members of their families, came from a distance.

The Deacons of the church acted as ushers, and among these was the venerable George Gibson, one of the two remaining members of the Second Presbyterian Church who were among those who organized it in 1845; Mr. Wm. Edwards, the other member who had assisted in the organization of the church, was too feeble to take an active part in the celebration, and has since closed a long life of eminent piety, and entered into his rest.

In this memorial volume it has been the aim of the committee to preserve, as far as possible, the commemorative services, and the impression they made upon the community.

C. R. BARKSDALE,
W. W. HENRY,
M. M. GILLIAM,

Committee.

THE LADIES' SOCIETY.



Officers.

- MRS. T. A. PARKER, *President.*
MRS. D. TIDEMANN, *First Vice-President.*
MRS. L. W. BURWELL, *Second Vice-President.*
MRS. B. S. HOWARD, *Secretary and Treasurer.*



Reception Committee.

MRS. W. W. HENRY, *Chairman of Committee.*

- | | |
|---------------------------|------------------------|
| MRS. P. W. MCKINNEY, | MRS. A. T. HARRIS, |
| MRS. J. HOGE TYLER, | MRS. J. J. HICKOK, |
| MRS. F. DALLAM BARKSDALE, | MRS. KATE G. KILBY, |
| MRS. T. H. BALLARD, | MRS. JAMES LYONS, |
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| MRS. W. T. CARRINGTON, | MRS. T. W. PEMBERTON, |
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| MISS A. T. DANIEL, | MRS. HOWARD SWINEFORD, |
| MISSES C. AND A. GLASGOW, | MRS. D. TIDEMANN, |
| MRS. JACKSON GUY, | MRS. E. D. TAYLOR, |
| MRS. M. M. GILLIAM, | MRS. L. B. TURNBULL, |
| MRS. S. H. HAWES, | MRS. CHARLES WATKINS, |
| MRS. M. B. HARRISON, | MRS. N. M. WILSON, |
| MISS M. M. GILLIAM. | MRS. JOHN B. YOUNG. |

Supper Committee.

MRS. W. M. WITHERS, }
 MRS. L. W. BURWELL, } *Chairmen.*
 MRS. W. J. BLUNT, }

MRS. T. S. ATKINS,	MRS. LITTLETON FITZGERALD,
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MISS E. CRAWFORD,	MRS. J. E. VAUGHAN,
MRS. GEORGE L. CHRISTIAN,	MISS BETTIE WILSON,
MRS. DR. FARRAR,	MRS. CHAS. WATKINS.



Committee on Decoration.

MRS. GEORGE WATT, }
 MRS. MANFRED CALL, } *Chairmen.*

MRS. FRANK BINFORD,	MRS. W. A. LOVING,
MRS. T. M. CARRINGTON,	MRS. JAMES LYONS,
MISS M. G. CRENSHAW,	MRS. GEORGE LYON,
MRS. A. DICKENSON,	MRS. FRANK POTTS,
MRS. A. S. EMMONS,	MRS. GEORGE STREET,
MRS. KATE G. KILBY,	MRS. D. TIDEMANN.

DR. MOSES D. HOGE.

.

The Richmond Dispatch of the 16th of February, 1890, contained a sketch of Dr. Hoge, which, having been since somewhat corrected and enlarged by W. D. Chesterman, the editor who wrote it, is as follows:

Biographical Sketch of this Distinguished Clergyman.

ON the 27th of February, Rev. Moses D. Hoge, D. D., will have been the pastor of the Second Presbyterian Church forty-five years.

He is the only pastor this church ever had. It was his first and only church.

When he came to Richmond, direct from the theological seminary, the lot on which his church now stands was a vacant piece of ground. He gathered the little congregation, which first worshipped in a lecture-room, and which grew until it became necessary to erect the church, which was built in 1848 and greatly enlarged in 1873. Few churches in the city have a membership so large; none, probably, have sent out more branches,

and not many have equalled it in its contributions to the general cause of spreading the gospel at home and abroad.

Varied Labors.

During all these years of complicated labor his health and strength have been wonderfully spared him, despite a most prodigious amount of work.

Besides the performance of almost innumerable, but often unnoticed, pastoral duties, he preaches regularly twice on Sunday and every Wednesday night; often is found officiating at funerals and marriages, attends many board and committee meetings, and yet finds time to answer scores of letters.

Indeed, he has distinguished himself almost as much as a writer of notes and letters—a difficult art—as by preaching. Not one man in a thousand can seize pen and paper and on the instant hurry off such a graceful note as Dr. Hoge. These he writes in great numbers. Thousands of people hold them as precious treasures. They are at once models and memorials.

Home Life.

Dr. Hoge's residence is at the northeast corner of Main and Fifth streets, on a lot adjoining his church.

The house was long years ago the home of Major

Gibbon, a Revolutionary soldier, who led the forlorn hope at Stony Point. It is a four-story brick building, with spacious back porches, from which the James River is in plain view as it winds through fertile lowlands and fringes of woods, until it disappears beyond historic Drewry's Bluff.

The Doctor's study is in the hall-room of the second floor. Every night between twelve and two o'clock, as the newspaper reporters, printers, telegraph operators, and other late workers climb the Main-street hill going to their homes up town, they look up to the window of this room, and if, as is generally the case, they see a light burning there, some one will very likely say, "Well, we are better off than Dr. Hoge; he isn't through his work yet."

Hours of Study.

He is a late worker. In the far hours of the night, when callers no longer ring the door bell; when the hurry of travel is over; when even the street-car horses and drivers have gone to rest; when a solemn hush holds the city, and the people are in dreamland, he sits down to study, and finds that quiet and privacy denied him in the day; but what is wonderful, he seems to rise with the sun. At any rate, about seven o'clock he is seen

on horse-back galloping along country roads or through by-paths in the woods, drinking in inspiration for those soul-refreshing thoughts that illumine his discourses.

These are his studies for pictures of the sun dawning upon the earth ; of birds beginning their morning carols, and of the music and perfume that comes from nature when the murmuring brooks first break the day's silence and the dew lies sparkling upon the grass—studies which will be used in some glorious thanksgiving to the Lord, or in words of comfort to those who have strayed into the despond of sin.

A Comforter.

It is, indeed, as a comforter that the Doctor greatly excels. His illustrations come from the Bible and from nature, and his language soothes the aching heart and refreshes the fainting wayfarer. This ability to comfort is one of his great gifts, and he can exercise it in giving out a hymn, in selections from the Scriptures, in prayerful petitions, in sermons, and in his quiet talk—no matter whether he meets one in our crowded streets or in the dim light of the sick-room.

A Striking Figure.

Whether on horseback or afoot, Dr. Hoge is a striking figure. He is full six feet in height, straight and

lithe, without a pound of surplus flesh. He has the bearing of a military man, but with the air of gentleness substituted for sternness. His head is poised high above the shoulders. His complexion is dark, and for many years he has worn a closely-trimmed moustache. The face is a notable one, blending piety and intelligence, sweetness of temperament and delicacy of feeling.

The good wife, who was so long the joy of the Doctor's life, has been lying in her grave in Hollywood more than twenty-one years. His four children still reside with him. His eldest son, Moses D., Jr., is a doctor of medicine, and the youngest, Hampden, is in a business employment. His daughter, Mary R., is the wife of M. M. Gilliam, Esq., and is most active in assisting her father in his work. His daughter, Miss Bessie, is a lovable and helpful companion of the doctor, and also takes a keen and active interest in all his church work.

The Anniversary.

There is no more unostentatious man in Virginia than Dr. Hoge, but this celebration having been determined on by his people, he looks forward, as is natural, to the 27th with the liveliest interest. Well he may.

Congratulations will be showered upon him from all quarters of the globe. Bishop Randolph, for the Episcopalians; Bishop Wilson, for the Methodists; Dr. Curry for the Baptists, and other equally prominent men for other denominations and for other bodies of Christian workers will say that evening how beautiful has been his ministry.

This anniversary celebration will be held at the Academy of Music on the night of the 27th, and will last about two hours, after which Dr. Hoge will receive his friends in the lecture room of his church—distant four squares. To make the room suitable for the occasion the ladies have set to work with great zeal.

Altogether the occasion will no doubt prove a landmark in our local annals.

Biographical.

Rev. Dr. Moses D. Hoge was born in the county of Prince Edward, Virginia, and is descended on his father's side from ancestors who emigrated from Scotland and settled in Frederick county, Virginia, in 1736, on the domain of Thomas Lord Fairfax, of colonial memory. His grandfather was Dr. Moses Hoge, President of Hampden-Sidney College, one of the best men

who ever lived, and one of the most eminent among great and good ministers who have so richly blessed the Presbyterian Church in Virginia.

John Randolph says in one of his letters that he was the most eloquent man he ever heard in the pulpit or out of it.

Ministerial Sons.

Three of his sons became ministers of the gospel, viz., Dr. James Hoge, of Columbus, O.; John Blair Hoge, of Richmond, Va.; and Samuel Davies Hoge, President of Athens College, Ohio. The last named died early in life, leaving two sons, who became ministers of the gospel, the younger of whom was the late Rev. W. J. Hoge, D. D., and the elder is the subject of this sketch.

On the maternal side Dr. Hoge is descended from the family of Lacys, who emigrated from England to Virginia in early colonial times.

Of the Tribe of Levi.

His grandfather was the Rev. Drury Lacy, D. D., President of Hampden-Sidney College, a minister of great eminence and worth. Two of his sons became ministers—the Rev. William S. Lacy, of Louisiana, and Rev. Drury Lacy, D. D., formerly President of David-

son College, and late of Raleigh, N. C. Many of the remoter descendants of both Dr. Hoge and Dr. Lacy have also entered the office of the ministry. On both sides, therefore, Dr. Hoge is emphatically of the tribe of Levi.

In Richmond.

Dr. Hoge's ministry began in Richmond in 1844. His church was built in 1848.

Invitations to the presidency of Hampden-Sidney College and other literary institutions; to become a pastor in Lexington, Va., St. Louis, Brooklyn, New York, Nashville, Philadelphia, New Orleans, Charleston, and elsewhere have never tempted him from the field of his first labors. It has fallen to the lot of few men to attract such congregations as habitually attend his ministry, and still larger wherever he goes to preach or lecture.

As a Confederate Chaplain.

During the first year of the civil war Dr. Hoge was a volunteer chaplain in the Camp of Instruction (Camp Lee), where the Exposition buildings now stand. He preached to the soldiers two or three times a week without discontinuing his services in his own church.

In 1864 he ran the blockade from Charleston, and

went to England by way of Nassau, Cuba, and St. Thomas, to obtain Bibles and religious books for the Confederate army. Lord Shaftesbury, the president of the British and Foreign Bible Society, gave him a hearty welcome, and invited him to make an address to the society in explanation of the object of his mission. The result was a free grant of 10,000 Bibles, 50,000 Testaments, and 250,000 portions of the Scriptures (single Gospels, Epistles, etc., in black, glazed covers, with red edges and rounded corners), just what was most convenient to put in the soldiers' pockets, in all worth about £4,000.

Dr. Hoge remained during the winter in London superintending their shipment by the blockade-runners to the Confederacy. He also obtained a large supply of miscellaneous religious books adapted to camp life, which were sent over in the same manner, and most of them came in safely.

On his return from England he delivered an address at an anniversary of the Virginia Bible Society in St. Paul's church to one of the largest audiences ever assembled in that spacious building.

By invitation of the Virginia Legislature he delivered an oration at the unveiling of the Jackson statue, presented by English gentlemen to Virginia, in

October, 1875. The ceremony occurred on the Capitol Square, where there had gathered an immense throng of people, and the scenes and incidents of the memorable day are yet fresh in the minds of hundreds of Virginians who were present.

Other Positions.

Dr. Hoge has often been appointed to positions of honor and responsibility by the Southern General Assembly of the Presbyterian Church. In 1875 he was unanimously elected to the moderator's chair in the Assembly which met in St. Louis. In 1876, in the Assembly convened in Savannah, Ga., he advocated, and carried by overwhelming majorities, two measures greatly opposed at that time by some of the most distinguished members. These were the establishment of "fraternal relations"—not "organic union"—with the Northern Presbyterian Church, and the sending of commissioners to represent the Southern Church in the Alliance of the Reformed Churches of the world. In 1877 he was a delegate to the Pan-Presbyterian Council, which met in Edinburgh.

Conway's Letter.

A very graphic letter was written by Moncure D. Conway, and extensively published in this country, de-

scribing Dr. Hoge's appearance and the effect of a speech he delivered in the council, especially the impression produced when he spoke of the old Bible which one of his family ancestors, fleeing from persecution, had carried to Holland—the Bible often wet with the salt spray of the sea and the salt tears of the sorrowing exiles, its leaves yellow with age, and the names in the family register faded and dim, but bright, as the speaker believed, in the Book of Life.

Southern Civilization.

He was also a delegate to the meeting of the Evangelical Alliance, which met in New York in 1873, in which he made an address in vindication of the civilization of the South. Also to the Alliance of the Reformed Churches of the World, which met in Copenhagen in 1884, where he made an address which obtained for him an invitation to visit the Crown Princess of Denmark at the palace.

He was sent as a commissioner to the Alliance of the Reformed Churches which convened in London in 1888, and the subject of his speech before that body was "The Antagonisms of Society and How to Reconcile Them."

His last mission of the kind was a few weeks ago,

when, at the Conference of the Evangelical Alliance in Boston, he delivered a speech which was pronounced by the press of that city to have been one of the most effective of all that were made at that meeting, and extracts from which have been frequently published and commented on by the newspaper press.

The Orient.

While at home Dr. Hoge usually occupies his own pulpit during both services on the Sabbath, though it would often give him rest were he to invite some other minister to take his place. After this continuous labor during the greater part of the year, he prefers to go abroad for recreation. The bracing effect of the sea-voyage and the mental and physical invigoration derived from the social life and the ever varying scenes and incidents of travel in the Old World, secure for the over-worked pastor, not only needed rest, but fresh stores of information which are turned to good account on his return for the benefit of his own people at home.

His longest absence was during the year 1880, when he visited Egypt and Palestine, returning through Bulgaria and Hungary by way of Rustchuk, Bucharest, Buda-Pesth and Vienna to Paris. This tour embraced the Oriental cities of Cairo, Jerusalem, Damascus, Constantinople and Smyrna.

His Church.

The church of which Dr. Hoge is pastor was dedicated in 1848, and was enlarged and beautified in 1873. Among the young men reared and trained in it a large number have entered the gospel ministry. The Fourth Presbyterian Church of this city was a colony from Dr. Hoge's church, and another is soon to be organized in connection with the Old Market Hall Mission.* This has been one of the latest and most successful enterprises of Dr. Hoge's life.

About four years ago he commenced services in the spacious hall over the Old Market, and it was a success from the first. The size of the congregations have been limited only by the size of the hall; a flourishing Sabbath-school has been established, Bible classes, weekly lectures, visitations from house to house, and all the agencies by which the temporal and spiritual good of the people in that part of the city could be advanced have been employed.

So large did the work become that Dr. Hoge found it impossible to continue to preach three times every Sunday and personally to satisfy the requirements of two congregations, as he wished to do, and in consequence the Rev. L. B. Turnbull was called as an as-

* This organization has since taken place.

sistant to Dr. Hoge, his chief charge being the Old Market Hall Mission.

No better choice could have been made, and under Mr. Turnbull's active and efficient ministry the work inaugurated four years ago is now in a state of great prosperity, with the most encouraging prospects for the future.

As a Preacher.

Dr. Hoge is thoroughly orthodox. No member of the Westminster Assembly was more so, nor more devoted to the Presbyterian polity, but he has nothing of the narrowness of a sectarian. His Christianity is broad enough to embrace all who love Christ. As a consequence he is beloved and admired by all denominations, and members of other churches are constantly found among his congregations. His success as a preacher is due to a variety of causes, all of which conspire to make him a great pulpit orator. His profound Christian experience and his thorough knowledge of the human heart enable him to suit the gospel message to every class of sinful humanity.

His mind is eminently logical, but his reasoning is overlaid with an exquisite rhetoric, which, while it detracts nothing from its strength, imparts to it a never-failing charm.

A ripe scholar, he enriches his discourses with treasures gathered in every field of knowledge, and whatever passes through the mint of his mind comes out impressed with the stamp of his genius. His unerring judgment and taste enable him to select for his quotations the best thoughts of the best authors, and his illustrations beautify, while they illumine his subject. He keeps fully abreast of the times, and invariably recognizes and attacks the multiform foes of a pure Christianity whether they be open or covert.

His Descriptions.

Dr. Hoge excels in his powers of description. With a few bold strokes, and with the hand of an artist, he brings out his pictures with wonderful distinctness and power, and adds the shading with a delicacy of touch which bespeak the master. He speaks without a manuscript, and this gives full play to a voice and action which are exactly suited to be vehicles of his eloquent thoughts. He fixes the attention of his audience with the first word he utters, and thoroughly commands it to the last, while he presents the grand truths of revelation with a power, a pathos, and a freshness of statement peculiarly his own. In a word, his preaching satisfies both the intellect and the heart, however enlarged they may be.

No more conclusive evidence of his power as an orator could be given than the eagerness with which the people among whom he has always ministered crowd to hear him. They never tire of his preaching, and no stranger who may occupy his pulpit, however great his reputation, can draw the extraordinary congregations of the pastor.

A Writer.

Dr. Hoge possesses the accomplishment, not common with fine speakers, of being also a fine writer, and as such earned a wide reputation during the five years he was associated with Dr. T. V. Moore in editing the *Central Presbyterian*. His discourses, when taken down, as he delivers them without manuscript, are finished specimens of composition, and could hardly be more admirable were he to write them out before delivery.

Degrees.

The degree of D. D. was conferred on Dr. Hoge by Hampden Sidney College, in June, 1854; the degree of L. L. D. by Washington and Lee University, at the commencement in June, 1886. That commencement was a centennial celebration. At the invitation of the Board of Trustees, Dr. Hoge delivered a historical dis-

course. There was a peculiar propriety in selecting him as the representative of the University on that occasion, as his grandfather, Dr. Moses Hoge, was a member of the first class on which degrees were conferred by that institution (successively known as Liberty Hall, Washington College, and Washington and Lee University), one hundred years before.

The following editorial notice appeared in *The State* of 27th February:

A Notable Anniversary.

To-day is the forty-fifth anniversary of the Rev. Dr. Moses D. Hoge's pastorate, and the celebration of this anniversary to-night will be in many respects unique. All classes and creeds will be represented in the audience that will crowd the Academy of Music; the Governor and Lieutenant-Governor of the Commonwealth will participate in the exercises; the Mayor of the city will send a letter of congratulations, and distinguished divines of this and other cities, representing various ecclesiastical bodies, will deliver addresses.

The entire South is proud of Dr. Hoge, for he is regarded not only as a great moral leader and pulpit

orator, but as a splendid champion of southern civilization. As for Richmond, her citizens take especial delight in doing honor to the man of God who has labored faithfully for nearly half a century to stimulate the higher life of this community, and who has done his full share in educating and directing public sentiment.

As a preacher Dr. Hoge has reached vast numbers of people, and while he has been tender and loving in presenting the gospel of peace and good-will, he has been brave and prophet-like in rebuking the sins of the times. With singular insight into the motives of men, and with a quick understanding of the drift of things, he has struck right and left, and made thousands resolve to mend their evil ways and lead Christian lives.

The presence of a man like this in a community will always be felt with power, whether the masses come directly under his voice or not. The value of such a man cannot be overestimated. And every man and woman who appreciates courage, fidelity and noble living will be in full sympathy with the exercises at the Academy to-night.

The editor of the *Southern Churchman*, in the issue of February 27th, had the following notice of the coming celebration :

Dr. Hoge.

We have received an invitation to attend the celebration of Dr. Hoge's forty-fifth anniversary of his installation as pastor of the Second Presbyterian Church of Richmond. We would be glad to do so, as Dr. Hoge is to be much respected and esteemed. Everybody who knows him is aware he does not advertise himself, has no sermons on "How to catch a beau," has no solos or excitement in his church,—not one thing he does or allows to be done for stage effect in this world of humbugs. All honor to him therefor. If this writer is not there to testify his respect, let this more public testimonial suffice for a minister who is a good man, and who has done nothing but good in the city of Richmond all his forty-five years.

Commemoration * Exercises

--- OF THE ---

FORTY-FIFTH ANNIVERSARY

--- OF ---

REV. MOSES D. HOGE, D. D., LL. D.,

AS PASTOR OF THE

Second Presbyterian Church,

RICHMOND, VA.



ACADEMY OF MUSIC,

Thursday, . Evening, . February . 27th,

⇒ 1890. ⇐

ORDER OF EXERCISES.



ANTHEM—"O Praise the Lord."



INTRODUCTORY REMARKS BY HON. W. W. HENRY, AND PRAYER BY THE

Rev. H. C. ALEXANDER, D. D.,

OF THE UNION THEOLOGICAL SEMINARY, PRINCE EDWARD COUNTY, VA.



RESOLUTIONS OF PRESBYTERIAN PASTORS' ASSOCIATION,

Rev. J. C. STEWART.



INTRODUCTION BY HIS EXCELLENCY, GOV. P. W. MCKINNEY,

AND ADDRESS OF THE

Rev. JOHN HALL, D. D., LL. D.,

OF THE NORTHERN PRESBYTERIAN CHURCH.



H Y M N.

Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world, the Saviour reigns!
 Let men their songs employ;
 While fields and floods, rocks, hills and plains,
 Repeat the sounding joy.

No more let sins and sorrows grow,
 Nor thorns infest the ground;
 He comes to make his blessing flow,
 Far as the curse is found.

He rules the world with truth and grace,
 And makes the nations prove
 The glories of his righteousness
 And wonders of his love.



INTRODUCTION BY LIEUT.-GOV. J. HOGE TYLER, AND ADDRESS OF THE

Right Rev. A. W. WILSON, D. D.,

OF THE METHODIST EPISCOPAL CHURCH SOUTH.



INTRODUCTION BY M. M. GILLIAM, ESQ., AND ADDRESS OF

Hon. J. L. M. CURRY, LL. D.,

OF THE BAPTIST CHURCH.



H Y M N.

Glorious things of thee are spoken,
 Zion, city of our God;
 He whose word cannot be broken
 Formed thee for his own abode.
 On the Rock of ages founded,
 What can shake thy sure repose?
 With salvation's walls surrounded,
 Thou mayest smile at all thy foes.

See the streams of living waters,
 Springing from eternal love,
 Well supply thy sons and daughters,
 And all fear of want remove.
 Who can faint, while such a river
 Ever flows their thirst to assuage?
 Grace which, like the Lord, the giver,
 Never fails from age to age.

Round each habitation hovering,
 See the cloud and fire appear,
 For a glory and a covering,
 Showing that the Lord is near;
 Thus deriving from their banner
 Light by night and shade by day;
 Safe they feed upon the manna,
 Which he gives them when they pray.



INTRODUCTION BY COL. C. R. BARKSDALE, AND ADDRESS OF THE

Right Rev. A. M. RANDOLPH,

BISHOP OF THE DIOCESE OF VIRGINIA.



INTRODUCTION BY THE REV. PEYTON HARRISON HOGE, D. D.,

AND ADDRESS OF THE

Rev. ROBERT P. KERR, D. D.,

OF THE SOUTHERN PRESBYTERIAN CHURCH.



RESPONSE BY THE

Rev. MOSES D. HOGE, D. D., LL. D.

P S A L M.

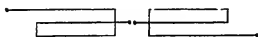
From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord,
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall set and rise no more.



B E N E D I C T I O N.

Rev. HERBERT H. HAWES, D. D.,
OF STAUNTON, VA.



COMMEMORATIVE SERVICES.

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The following description of the scene at the Academy building was given in the *Richmond Dispatch* of 28th February:

A GRANDER honor than the bestowal of the laurel crown upon the victor of many campaigns was that last night conferred upon Rev. Moses D. Hoge, D. D.

His whole pastoral life has been spent at one church in Richmond. For forty-five years he has been one of us. He had become widely celebrated as an orator before the war of 1861-'65, and in the days of that memorable conflict his tall and lithe form was often seen in the Confederate camps. Frequently on Sunday afternoons he preached almost in the face of the hostile army, and had for his hearers thousands of the sun-bronzed men who wore the gray. Then, as now, he never seemed to speak loudly, yet his voice, which can arouse like the blast of a trumpet or soothe like the touch of a tender hand, reached the furthest rank

of the circle of soldiers encompassing him. He did a noble work also in the military hospitals, and he was a personal friend and confidant of Davis, Lee, and Jackson.

Ripening Fame.

Thus his fame was carried to numberless southern homes, and thence has spread far over the North and West and to Europe.

But it isn't only the charm of his oratory, the grace of his language, that has captivated our people. He is known to be truly a good man; a kind man; a generous, loving, and comforting man; a man of God, strong in the faith of his denomination, yet with a heart and hand for every brother, converted or unconverted.

To give expression to appreciation of all these things it was resolved to have a celebration of the forty-fifth anniversary of his pastorate. Beginning in his own church (the Second Presbyterian), the movement received the cordial support of all the churches. Instead of being local, it became general. Baptists, Episcopalians, Methodists, and all, joined in the desire to congratulate Dr. Hoge, and to say to him in what high estimation he is held and what a warm place he has in the affections of the community.

The Exercises at the Academy.

The programme of exercises included addresses at the Academy of Music (the largest public hall in the city) and banquet and reception in the lecture-room of his church. The two buildings are about four hundred yards apart.

The Gathering.

The day was inauspicious. Rain fell in the morning. Clouds obscured the sky throughout the afternoon, and as night approached there was a growing dampness in the air and prospects of chilling showers.

These drawbacks, however, had little or no effect upon the people who had resolved to go to the Academy, for at seven o'clock, when the Academy doors were thrown open, the crowd in front of the building filled the sidewalk and extended half across the roadway.

Filled in a Twinkling.

The doors were no sooner opened than the Academy was a third filled. In twenty-five or thirty minutes every seat was occupied.

By half-past seven o'clock there was no more room in the orchestra, in the dress-circle, or in the gallery

Nowhere a seat was to be had, but still people pressed their way in and stood, blocking all the aisles. At eight o'clock the doors were closed; an almost unnecessary precaution, as it was not possible for any more to wedge in.

The Platform.

On the stage there were two hundred chairs placed. These were occupied by the clergy and their ladies, members of the choir, and especially invited guests.

Nearly all the ministers of Richmond and Manchester were present, Rabbi Harris being of the number.

Dr. Hoge, Dr. Hall, and a number of the other speakers arrived at ten minutes to eight, and as they took their seats on the stage, were most cordially applauded.

On the front row of seats on the stage, and to the left of the table provided for the speaker, were seated Rev. John Hall, D. D., Dr. Alexander, Bishop Randolph, Dr. J. L. M. Curry, Bishop Wilson, Rev. Dr. Hawes, of Staunton, Dr. Hoge, Rev. Dr. Kerr, and Rev. L. B. Turnbull. To the right of the speaker's stand sat Hon. W. W. Henry, Governor P. W. McKinney, Lieutenant-Governor Tyler, Mr. Marshall M. Gillingham, and Colonel C. R. Barksdale.

In the Boxes.

The left box on the stage was occupied by Dr. Hoge's family, Mrs. Marshall M. Gilliam, Miss Hoge, Miss Mary M. Gilliam, Mr. Hoge Gilliam, Dr. Moses D. Hoge, Jr., Mr. Hampden Hoge, Mrs. Lizzie Drever, and Mrs. Beverley Scott, of Williamsburg, daughter of Colonel B. S. Ewell, president emeritus of William and Mary College, and one of Dr. Hoge's oldest friends.

The box on the right of the stage was occupied by Colonel C. R. Barksdale and family, and Mrs. Mary Maxwell, widow of the late William Maxwell, president of Hampden Sidney College, who was an intimate friend of Dr. Hoge.

The upper box on the right was occupied by Mr. James Lyons, Mrs. James Lyons, Mrs. J. L. M. Curry, Mr. Edward Valentine, and Colonel and Mrs. F. M. Boykin.

The upper box on the left was occupied by Mr. F. T. Glasgow, Miss Anna Glasgow, Miss Cary Glasgow, and Professor George Frederick Holmes, of the University of Virginia.

The *loge* on the right-hand side was occupied by Mr. James E. Blair and his family, and the one on the left by Mr. Howard Swineford and his family.

A Brilliant Assemblage.

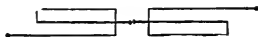
No decorations of the Academy were attempted. None were needed. A pleasant woodland scene filled the extreme background of the stage, and every inch of available stage space was filled with chairs or with people standing.

It was not merely a large audience of our best people, but a wonderfully impressive one. More than two thousand eager faces watched for the beginning of the proceedings. It was chiefly a church-attending audience, but there was also a sprinkling of non-church goers, and throughout reverent attention was given, though the time and place allowed the people to indulge themselves in applause.

The Guests.

Among the distinguished guests who came to do honor to the occasion were Rev. Dr. John Hall, of New York, the guest of Mr. S. H. Hawes; Bishop Alpheus Wilson, of the Methodist Episcopal Church, Baltimore, Md., the guest of Mrs. Thomas Branch; Dr. Henry C. Alexander, of the Union Theological Seminary, the guest of Mr. W. W. Henry; Colonel Richard Lathers, of New York, the guest of Mr. A. T. Harris; Mr. G. M.

Atwater, the guest of Mr. John A. Coke; Rev. Peyton H. Hoge, D. D., and wife, of Wilmington, N. C., the guests of Mr. Thos. Bolling; Professor L. L. Holladay, of Hampden-Sidney College.



THE EXERCISES.

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The anthem was rendered by the choir promptly at eight o'clock P. M., and at its close HON. W. W. HENRY arose and said: "On behalf of the Committee on Arrangements of the Second Presbyterian Church, it is made my pleasing duty to cordially welcome the distinguished speakers, some of whom have come from their distant homes to honor this occasion with their presence. I extend a welcome with equal heartiness to our brethren of other churches who show their interest in these commemorative services by their presence here to-night.

"We feel it, however, to be our first duty and privilege to ask the divine blessing upon these exercises, and I invite Dr. Alexander, of Union Theological Seminary, to lead us in prayer."

Prayer,

BY REV. H. C. ALEXANDER, D. D.

LORD God Almighty, most merciful and gracious Jehovah; the God of Abraham, of Isaac and of Jacob; we approach thee as sinners; but we do not dare to come before thee in our own name, or relying on our own merits and intercession; but "making men-

tion of thy righteousness, even of thine only," and pleading the merits and mediation of Jesus Christ, thy Son, our blessed Lord and Saviour.

Thou hast ever been the God of our fathers ; thou art to-day the God of their descendants. "Thou hast been our dwelling-place in all generations." Thou art our only hope for the years that are to come.

We desire to magnify thine infinite perfections. We praise thee for thine excellent greatness. We give thanks to thee for thy great goodness.

Accept, heavenly Father, our grateful acknowledgments for thine innumerable mercies. We thank thee especially at this time with united hearts for thy favor bestowed upon thy servant, a signal way-mark in whose course we are, in thy gracious providence, now permitted to commemorate. We thank thee for the grace thou hast conferred upon him by putting him into the ministry of thy word. We thank thee for the gifts with which thou hast endowed him, and the opportunities of usefulness which thou hast afforded him, and for the measure of success which has attended his labors here and elsewhere. We thank thee for the preservation of his life, and for all the blessings thou hast showered upon him. Crown all these blessings with salvation. Make his eye not soon to grow dim, or his

natural force to be abated ; may his bow long abide in strength. Continue to bless the people of his charge. Bless the Church of the living God. Lift up thy countenance upon this waiting assemblage. All which things we ask for the sake of Jesus Christ, our adorable Redeemer, to whom, with thee the Father, and with thee the Holy Ghost, be all the glory and praise, world without end. Amen.



Resolutions of the Presbyterian Pastors' Association.

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The Rev. L. B. TURNBULL then said: "In the absence of the Rev. J. C. Stewart, the Secretary of our Presbyterian Ministers' Association, I have been called upon to read the resolutions passed by this Association.

"I desire first to express the deep regret of Mr. Stewart, who is unavoidably detained by ministerial duties just at this moment.

"Rooms of Presbyterian Pastors' Assoc., Richmond, Va.

"At a meeting of the Presbyterian Ministers' Association, of Richmond, Va., held February 24th, 1890, the following preamble and resolutions were adopted and ordered to be forwarded to the Rev. Moses D. Hoge, D. D., as a testimonial of congratulation and affection on this the forty-fifth anniversary of his pastorate of the Second Presbyterian Church, Richmond, Va. :

"The Presbyterian Ministers' Association records with profound gratitude that our beloved brother and co-laborer, the Rev. Moses D. Hoge, D. D., has reached the forty-fifth anniversary of his pastorate. It is a pastorate signalized as the longest ever enjoyed by any minister in this city, and is as conspicuous for its power and brilliancy as for its length.

As an association, we take hearty pleasure in joining with the multitude in doing honor to this servant of the house of the Lord at this anniversary season. Dr. Hoge is very dear to his brethren of this city in the ministry. His life, his character, and his work stand before them as the ideal preacher, pastor and co-laborer, in all of which he is contemplated by them with singular and enduring pleasure. We are truly grateful to God for the gift of such a life and work to our day and generation; to our city; to our homes, and to the Church of the Lord Jesus Christ in the earth. And desiring to express our sincere gratitude to the Giver of all good for preserving the life of our brother in its richness and power to this beautiful, auspicious day; therefore,

“*Resolved*, That this association hereby records its profound appreciation of the life, character, and services of our beloved brother, Moses D. Hoge, D. D.; that we extend to him and to his church our heartiest congratulations on this the forty-fifth anniversary of his pastorate; that we prayerfully and lovingly commend them both to the tenderest care of our covenant-keeping God; that we pray that this union, consummated forty-five years ago, and continued through so many trials and vicissitudes, may yet long be preserved. And may the life of both, mellowed by time and blended by so intimate association, grow day by day in the grace that is in our Lord Jesus, and be as the path of the just which shineth more and more unto the perfect day.

By order of the Association,

“J. CALVIN STEWART, *Sec’y.*”

Governor McKinney.

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GOVERNOR MCKINNEY then came forward, and, after acknowledging the applause with which he was greeted, said:

“Ladies and gentlemen, this is a pleasing and an unusual event which has called this vast concourse of people together,—to commemorate the forty-fifth anniversary of the pastorate of our beloved brother, Dr. Moses D. Hoge. I am gratified at this vast assembly. It shows that the people are not ungrateful. We need not look beyond the confines of this life to find rewards for good deeds done while we are here. The people know them, the people feel them, and the people appreciate them.

“Dr. Hoge has been a good citizen and true man. He has loved and served his country faithfully, in peace and in war. He has taught us by precept and by example our duty to our neighbor, our country, and our God. He has rejoiced with us at the altar; he has wept with us at the tomb. And the people are here to honor him and to show their love for him.

“He has been a faithful servant of the living God, and Christians, without respect to churches, are here to show their affection and admiration for him.

“The Presbyterian Church everywhere loves him, and it sends from the Northern Church one of its most distinguished members to unite with us in these exercises, and we welcome Dr. Hall as one of the most prominent men in the Presbyterian Church.

“It gives me great pleasure to introduce him to this audience.”

Address of Dr. Hall.

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I HAVE pleasure in taking any modest part in these uncommon exercises; for it is not often, in this land, that a pastor labors in the same field for five-and-forty years. This celebration is honorable to the pastor; it is honorable also to the church he serves, and to the community which thus express their appreciation.

I am a representative, and one can sometimes claim attention on that ground,—attention to which he would not be entitled as an individual. I stand, first of all, for the congregation which I serve. Dr. Hoge has been in their pulpit, and, setting aside his exceptional brilliancy, in all other matters he is counted by them as old-fashioned and orthodox as their pastor. I stand

for the community of New York with which I come in contact, which always listens to his voice with the deepest interest and respect. I stand for the great Presbyterian community, as it was represented at the Centennial exercises in Philadelphia, and for a larger constituency in England, Scotland, Ireland and Wales, knowing his voice, figure and characteristics. I stand for a gentleman, an Englishman, whose name I do not know, who sat down by me in a great meeting in London while Dr. Hoge was speaking. I noticed at once that his ears were open; then his eyes were open; then he opened his mouth and said to me, "Is that young man an American?" If the congregation where that gentleman worships were vacant, and Dr. Hoge were a candidate for the pulpit, I am sure he would vote for him.

Dr. Hoge is entitled to our regard *as a man*, for the man is behind the minister. We do not believe in that division of the race given as "men, women and ministers." We honor Dr. Hoge as a good, genial gentleman. In any line of life he would be valued and trusted.

We know him as an evangelist, a minister not content with "running a congregation," as they say, but toiling for the good of outsiders. We honor him as a

pastor. It is no light thing to have filled this place in this influential city for five-and-forty years. I have been just half that time in my present charge, and I sometimes feel as if my people know about all that I do; but there comes to me the sober second thought that I have the divine word to explain to them, and it is inexhaustible.

After an illustration of the difficulties of a busy city preacher from a Scottish minister's career, and another of the tenderness of the tie binding pastor and people together, the Doctor proceeded:

We honor—I honor—Dr. Hoge as a preacher of the gospel of grace. Men are now dividing up vice into sections, with an organization to deal with each section. The evangelical minister goes to the root of the matter with the grace that teaches men to deny ungodliness and all worldly lusts. There is a sphere in which it may be wise policy to “divide and conquer,” but it is not the physician's way to give medicine for each symptom. He diagnoses the case, and strikes at the root of the trouble. So the Physician of souls would have us do; and all virtue is so promoted. We are taught to “live soberly, righteously and godly” in the world. “An ounce of prevention is better than a pound of cure,” and the man who is bringing the gos-

pel to the homes and hearts of the people is guarding against wrong-doing, sin and the crimes which cost the community so much. A city may justly honor a faithful preacher of the grace that brings such salvation. Men say that we want, not dogma, but doing good. But as the multiplication table is for making us keep accounts, as the rules of grammar are for making us talk good English, so the doctrines of the Bible are for making us good, useful, unselfish Christians, and so good citizens. I read not long ago of a substitute for the gospel, in the "fatherhood of God, the motherhood of nature, and the brotherhood of man." It is nice to the ear; it is unmeaning, however. It is when we know God in Christ that we have the deepest sense of his fatherhood and of our brotherhood. Dr. Peter Parker realized that when he founded an hospital in Canton, China, which has treated, I suppose, a million of sufferers, and did it all in the spirit of living Christianity. Where would the "charities" of our nation be if it were not for the inspiration of this faith in Christ revealed in the gospel of grace?

Lieutenant-Governor Tyler.

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HON. J. HOGE TYLER, Lieutenant-Governor, then said:

“It is only necessary to call the name of the next speaker to be assured, not only of a cordial and hearty greeting by those of his own denomination, but by all who have assembled to testify their interest on this occasion.

“It is my pleasing duty to introduce as the next speaker Bishop A. W. Wilson, of Baltimore.”

Address of Bishop Wilson.

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IT is without the smallest misgiving and without the least mental reservation that I express in behalf of my own church—Methodist Episcopal Church, South—not simply that section of it resident and operative in the city of Richmond, but the entire body of its communicants—something like a million and a quarter—our hearty congratulations to your pastor upon the anniversary of his forty-five years of service, and our

hearty thanksgiving to God that such service has been rendered; and I will say further, and say it emphatically, that such Presbyterian service has been rendered to this community and to the South.

I have a good, strong touch of the old Presbyterian blood in my veins. It is Scotch-Irish blood, and everybody knows how tenaciously Presbyterian that is, and how very hard to get rid of.

I acknowledge myself to be a Methodist from beginning to end, all the way through, a double-dyed Methodist, but I can never shake off the ties that bind me to that old Presbyterian stock; and I feel a high sense of gratitude that ever it was transplanted in its sturdy form to the soil of America, and that I came out of it. It has a glorious history. I do not think that the men who have been nourished upon that meat have been surpassed in the records of human history, and I should unspeakably regret any decline in the force and quality of the old Presbyterian faith in our land. I am not speaking about differences of opinion; but I want you to recollect this, that no church on earth has given us such a deeply-rooted conception of the sovereignty of God, and along with it and its necessary corollary, such an eternal, ethical protest against sin in its inception and conclusion, in all its forms, as

has come out of the Presbyterian faith and stock. And we need it.

What we have to-night before us I may characterize as the culminating expression of the life of your pastor, the effect of that life during these forty-five years.

Beginning at the foundation, he has built up, and has grown himself as he builded; opening out on all sides; touching all classes of the community; coming into association and sympathy with men of every sort, until he has thrown himself over the whole multitude, and to-day, in some sort, fairly claims Episcopalians, Methodists, and all other denominations in Richmond.

It is almost an unparalleled instance of continued and deserved popularity, and that not in any vicious sense of the term.

Perhaps few men in the country, few men in the world, have been able to affect personally, not simply by any far-reaching utterance of his own that has gone through the press and has been sounded out from other lips, but by his own personalty, such multitudes of men as the pastor of this church. And his popularity in that better, best sense of the term has not declined with the advance of years.

This, I say, is its culminating expression. Richmond is here to-night—the Richmond church, not the

Richmond churches simply—the Richmond people, church and all; thoughtful people, honest people, grateful people, people who know good when they see it, and can recognize the effect of a strong, hearty, vigorous, sympathetic, God-like life when it comes out in such development. The people and the church of God are here to testify to the fidelity of this man to his work and to the efficiency of his work. I am glad and grateful to witness it.

There are two things always to be taken into consideration when you consider the position of a man who has such popularity as this. One is, what has he taken into himself? and the other is, what has he given out from himself?

He has come through the critical years, in fact, of American history. It was but a little time after he commenced his pastorate in this church before he heard from afar the note of that marvellous war down there with Mexico, which opened to us that great southwestern territory, and brought us into close relationship with South America, and affected the tone of our national life. About the same time there came the cry of California gold, and the rush of emigration across the west, and roads were opened, and presently towns and cities began to spring up, and a new country was created.

Over yonder, Oregon was brought into close connection by the struggle over its limit and the interest of its people, and a cry began to be made about the northwest territory. By-and-by railroads were projected in that direction, and the intimacy between the East and the West was cultivated until the heart of the people in all these great interests of national life became one. And all this time, keen-eyed, sympathies open, he was in the thick of this constantly converging swell of human impulses and influences, and growing with it, until his own nature became as broad. And that was not sufficient for him, but he wanted to touch hands and hearts with the people of other lands.

He crossed the seas; heard English accentuation of American speech; went among the Welsh populations, and the Irish; and he would lay himself alongside, in brotherly conscientious and earnest Christian service, with the old-world workers, and got all that was best and truest and strongest out of their life, and brought it back here; and he has continued to cultivate these sympathies. He has gone into the individual and social life of families of this city, as well as of other cities and foreign lands. He has seen and appreciated the best sides and best qualities of social life. He has gone into the individual life of cultivated men and of

the common people. He has gone into the homes of the poor, and has appreciated their need and the narrowness of their lives.

There is no phase of our diversified human nature that he has not looked into and which has not worked upon his sympathies, and brought them out, and unfolded them, until he claims humanity as one and himself imbedded in the centre of its great brotherhood. It is just because he has gone into such wideness of sympathy with our kind, has touched so many sides in human life, has become identified with so many interests of human nature ; it is because he has interchanged thoughts with so many forms and specimens of human character ; because he has wept with them that weep, rejoiced with them that rejoice, under all the manifold conditions of our life ; it is because of these that he has become popular.

Narrowness shows a man within a narrow circle ; individual narrowness of thought and feeling. The man who looks into his own household, and that alone, and never gets out into the community, never gets into the broad field of common life in its development about him : who does not know any thing about the party interests of the country, and which is right and which is wrong, and the great commercial interests of the country,

and the wants of the great masses of the people, rich and poor ; the man who thinks only of what is going to build up his own character and fortunes, and has no other concerns, will never be a popular man, and ought not to be.

But when a man has got the whole broad surface of our humanity, with its infinite variety of life and issues open to him, you may make him popular without danger to any community. And when a man comes back charged in this way with the profoundest concern for all human interests, with the closest sympathy with all human conditions, to take his place, not simply as a minister and doctor, but as a man among men, to whom nothing human is foreign, when he is ready to stand shoulder to shoulder with the toiler, side by side with the sufferer under shadow of the cloud, when he knows man as man, and as man enters into sympathetic association with him, you may trust him, and he will be a popular man, and ought to be.

And, now, you see what the result is. He has attained to such popularity and has maintained it through all these years without any sacrifice of fidelity to his creed. I do not hesitate to say that, because you oftentimes hear men talking of the narrowness of a man who adheres to his creed. You heard Dr. Hall say a while

ago that people considered him orthodox. I am glad he is so considered. I would not have the opinion I have of him, if I did not believe he was true to that old creed of his. Everybody that knows him knows that he does not compromise by any utterance of his any conviction in that matter. His religion is based upon his creed; he adheres to that, and he preaches that to you so well that you know what it is. Never compromised it for the sake of party applause. Has never gone out into any part of the country and toned it down to suit the taste of special associations. Wherever he has been, in whatever capacity he has been called upon to present himself and act, he has gone as a Presbyterian and a representative of the Presbyterian faith, and has honestly done his work in conformity with his creed; and his popularity has not broken down by it either.

I like it, I am glad to say, even if it is not my creed; I rejoice in it. That a man can hold a creed as old as that with such a vast body of divine truth in it, and still maintain the breadth of life that characterizes him, and maintain his hold upon the broad mass of the people of every creed and form of creed—it is something to think about and something to rejoice over.

It is a very common thing to hear men talk about

devotion to the Scriptures as being a mark of a narrow mind. What folly! The broadest-minded man that ever walked this earth—the only man that ever did enter completely into human wants and sympathies and took in all the phases and all the characteristics of our nature and life, was the Son of God and Son of Man; and he was the broadest-minded man, because he laid down his life for the world. That is more than your critics of our creeds will do.

And, now, what has he given out in all this time? With all his breadth of sympathy, he has maintained unalterably and at all times his individual convictions upon every point that has been brought before him requiring a conviction. I reckon you know all about that, too. He has had the manhood to form his own opinions, to sift them, to test them; and, if they were the right kind of convictions, he would yield them to no man.

A good many questions have come up in these forty-five years. First, your course of political history; then, your course of social history, which has threatened all our relations in all the aspects of them. The multiplied and complex problems that have been presented in the changed conditions of labor and of capital have been forced upon our attention.

Do you suppose that, standing here in the centre of them, with all the avenues of thought and life pouring in their tides of influence upon him, he has been indifferent to any one of these questions? I do not believe it, and neither do you.

Not a man of us standing here can understand the import and immense interest of these things, and not think about them and reach conclusions.

I never knew a man yet that had a congregation united upon any of these questions; and the strongest temptation that a minister of the gospel has is to compromise his opinion and conviction upon these points so as to keep the peace, prevent disorder; and yet he has learned to read that word of Scripture, "First pure, then peaceable," and has held to his own convictions and has made no enemies by it. That is the marvel of it. I do not know how it has happened. There is in it something more than mere human fidelity. There is a grace of God about it, and the power of God's Spirit involved in it—that a man can stand up forty-five years true to himself, his creed, honest in all his convictions, determined in his attitude and his relations to his people, and yet cast up no element of antagonism, and stir no strife or discord among his people (I hear you have never had a strife in your

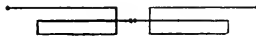
church)—it is a marvel; and when a man has attained a position like that, without compromise, without forfeiture of manhood, without giving up his own convictions, he can touch the great body and mass of the people. That is the sort of man I want to see in mission work.

I confess that my only regret about the matter is, that you have had him so long. Such a man ought not to be shut down in any one place. You know I am a Methodist. He ought to itinerate, and bring all these qualities of his along with him.

Why, just see! He went down to Old Market Hall four or five years ago; started to preach; kept on preaching here in his own church, I believe, morning and afternoon, and went down there at night; the people in the community recognized him at once for what he was. It was not simply the name of Moses D. Hoge that brought those people to that mission, but it was the fact that they knew the man in him, and they came, and when they once came they kept on coming, and they filled that place after a while, and the Sunday-school, and the work became too much for him. If you had let him he would have built another Second Presbyterian Church; and it may, it will, be done anyhow. And then Brother Turnbull came; he is the man to do

mission work. Let him get all the common people and the poor people together; let him go among the classes his Master delighted to serve, and you will see grand results. I congratulate Dr. Hoge and you.

I have much more to say, but they will not allow me more than fifteen minutes. I will wind up with this, simply: Neither you nor any of these distinguished gentlemen, who have or shall address you to-night, have any idea of glorifying the man. I am sure that our last utterance in the case will accord with his own thought, and the words of his great predecessor in apostolic ministry: "They glorified God in me."



Mr. Gilliam.

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MR. M. M. GILLIAM then said: "The next speaker for this occasion in his denominational character represents the largest body of Christian workers in our midst. As a philanthropist, his distinguished services in behalf of education in our South land have secured for him the admiration and grateful appreciation of his countrymen. As a statesman he is known to fame at home and abroad. He is a diligent student of sacred and profane history; a lover of art and of the sciences; a scholar of great culture, versed in ancient lore, and fragrant with the best literature of the day. He is here with his splendid acquisitions and facile speech to add grace and lustre to this occasion, and to contribute to the pleasure of this august assemblage.

"This leads me to introduce the Hon. J. L. M. Curry, of Virginia."

Address of Dr. Curry.

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THE distinguished Bishop who has just taken his seat expresses a regret that the limited time allowed did not permit him to express much that is in

his mind and heart. We all share in that regret, and if the rule which prevails in the House of Representatives at Washington be in force here, I will most cheerfully give him a part or all of the time allotted to me. This surrender will work no mischief nor disappointment, for this large audience, representing all grades of society and all forms of belief, is made up mainly of residents of our noble city, and has frequent opportunities of hearing me—"the poor ye have always with you." If he will not accept this proposition, I may remark that two inferences are clearly deducible from this unique, almost-jubilee service.

(a). That there is a large portion of the American people who adhere with conscientious fidelity to an old-fashioned, orthodox Christianity.

(b). That despite, perhaps I should rather say, in consequence of denominational lines and divergences, there is among Christians an extraordinary consensus of opinion on fundamental points. It may not be improper for me to accentuate this statement. On matters essential to salvation, and on others important but not so vital, there is a marvelous harmony of belief. It may surprise some who hear so much of the *odium theologium*, and of Rationalism, and of the New Theology, to know that Presbyterians, Baptists, Metho-

dists, Episcopalians, Congregationalists and Lutherans, with all their varied sub-divisions, hold (1), to an invisible church, a pure spiritual society of obedient believers; (2), to the complete deposit of revealed truth with Christ and his immediate apostles, and that the Holy Scriptures contain all things necessary to salvation; and (3), that Jesus, the Christ of our God, died for us, was buried, rose again, and lives as the Saviour of sinners.

As others have spoken of Dr. Hoge's labors and services in this his own country, let me refer to his trans-Atlantic experiences. Many delighted audiences have listened to his lectures—"Social Life in England," "Tent Life in the East," and "Land of the Midnight Sun"—in which have been illustrated his varied powers of close observation, broad sympathy, love of nature and art, graphic portraiture of places and events and men, and his gently subduing or overmastering eloquence. It is not, however, to him as a mere traveller in search of pleasure or strength, that I wish to call your attention, but to him as a representative, filling high positions, discharging public trusts.

Dr. Hoge represented the Christians of the South in the dark and perilous days, when, amid hunger and destitution of material things, they would feed the suf-

fering people with the Bread of Life, and make their civil institutions and personal conduct conform to the infallible teachings of the Divine One. Running the gauntlet, going and returning, of a rigid and vigilant blockade, he visited England and succeeded in getting and bringing back many thousand copies of the Scriptures for distribution among our soldiers in camps and hospitals.

As representative of Presbyterianism, in the Pan-Presbyterian Council at Edinburgh, he bore himself with such dignity and grace as to win abroad the reputation which he had secured at home for ability and eloquence in pulpit and on platform. As delegate to the Evangelical Alliance in Copenhagen he touched elbows with the learning and thought and expanded sympathies of the Christians of Europe and America, and by his fervid enforcement of family religion, of home piety, captivated the entire assembly.

We are rather boastful of the influence of American ideas and institutions on international law, on systems and policies of government, on great truths of personal and religious liberty. And we hold that the quadricentennial celebration of the discovery of America will find its crowning, consummate glory in what has been wrought for humanity and Christ, for social, political

and industrial regeneration within the limits and through the influence of our complex and related governments and our representative institutions. We have not been able to congratulate ourselves on like beneficial religious results flowing backwards to mother countries. Dr. Hoge, however, among the few, has been useful, we may say conspicuous, in foreign religious assemblies, in foreign pulpits, in association with the cultured, in making a favorable impression for American Christianity.

I do not like hyphenated Americans—German-Americans, Irish-Americans. I beg pardon. Of course this remark has no application to the distinguished guest, the eloquent preacher from New York. He has lived in our country twenty-three years, and is an American of full age, who has made full proof of his citizenship. It is said that in his city, prior to an election, there are short methods of naturalizing by wholesale, irrespective of the precedent conditions which the law demands. If he be not content with citizenship, regularly obtained in the great continental emporium, I would propose that we here to-night, by enthusiastic and unanimous action of this assembly, all denominations of Christians concurring, declare him a native of Richmond, a full-born Virginian, true and accepted; and as we have

here the governor, the lieutenant-governor and mayor, the legislative, judicial and municipal departments as well, the citizenship need never hereafter be called in question [turning to Dr. Hall]. So, Dr. Hall, I welcome you as a full-born, native Virginian; and yet I must be permitted, in all frankness, to say, that I do not like hyphened Americans, as indicating a double nationality, a divided allegiance, and so I want no hyphened Christianity, for we trace its genesis to a common origin, to one Mediator, the Christ, and the completed and inspired Scriptures. And yet, Christianity has had, in doctrine and ethics, in unfolding of the riches of its meaning, an evolution, a natural development here, because less embarrassed by traditions, by usurpations, by stereotyped observances of what grew up under environments that have never prevailed in the United States. Of this American Christianity our friend and brother has been a fit and honored representative. He has preached in England, Scotland, Ireland, Wales, on the continent, in Africa and in Asia; and as confirmatory of what I have affirmed of our common attachment to the one universal Christ, the "old, old story," as he proclaimed it, has met a like response from Christian hearts in widely distant lands. The eloquent Bishop has said that such a preacher as Dr. Hoge

should itinerate, and that one place should not monopolize his pulpit ministrations. With due humility I respectfully suggest that his diocese has been a large one, and that few itinerants have had such large opportunities for utilizing their gifts. It is a singular fact that two of his present congregation, eager sharers in this joyous celebration, have heard their pastor on four continents. Dr. Hoge has shown his catholic Christianity by sitting under the ministry of those who have illustrated in their labors the power, the universality, and the all-sufficiency of the gospel. To hear Parker, Liddon, Spurgeon, to worship in tabernacle and cathedral, to rejoice in a common faith, that is genuine catholicity.

Dr. Hoge is a minister of the Presbyterian Church, a distinguished and noble representative of that conservative enlightened body of Christians, remarkable for their sobriety, faithfulness to obligations, beneficence, loyalty to their creed and martyred devotion to liberty. That other denominations should unite in this public service to do him honor, to recognize his long and laborious, successful and unbroken pastorate, has something in it, like the echo of fame from foreign shores, very suggestive of, very near akin to, not posthumous, but anterior immortality. He has the satis-

faction of knowing in advance the verdict of posterity upon his life and labors. Here is the disinterested, unprejudiced estimate, not of the partial, affectionate household exclusively, but of those of other communions, who look not through the colored medium of intimate acquaintance, of church fellowship, but through the clear, white light of calm observation and of unbiased judgment.

Dr. Watts has said—

“How beauteous are their feet
Who stand on Zion’s hill!
Who bring salvation on their tongues,
And words of peace reveal.”

Our friend, while alluring others to brighter worlds, has himself been a “living sermon of the truths” he has taught. His parish has not been solely his own membership, not contracted closely within narrow streets, but wherever humanity has summoned him he has been

“— at hand, without request,
To serve the sick, to succor the distressed.”

Col. Barksdale.

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COL. C. R. BARKSDALE then said:

“Ladies and gentlemen, the pleasing duty now devolves upon me to announce the name of another distinguished divine, who will address you next on this most interesting and enjoyable occasion.

“This gentleman needs no formal introduction to a Virginia audience, and I have only to announce the name of Bishop Randolph, of the Diocese of Virginia, to secure for him a cordial welcome and your undivided attention.”

Address of Bishop Randolph.

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I MAY be pardoned if I begin the few words I have to say with what may seem to be personal references. I remember with much vividness and gratitude the impression made upon me by the Rev. Dr. Plumer, both in the pulpit and as a guest in my own ancestral home. The power of his preaching, the graciousness of his

manners, the tenderness of his prayers at our family altar, live in my memory to-day, though forty years have passed since then. It was my privilege to hear him again in the last years of his life, and to be with him during the days of his suffering, and when he was near to the hour of death. Long years ago he began the work to which my friend and brother succeeded, and upon which he has been steadily building and widening during forty-five years of blessed ministry.

Here and there along my life it has been my privilege to sit under his preaching. That preaching has always kindled my intellect and warmed my heart, and given me new impulses of hope in the duties of my calling. A few years ago I parted from a dear member of my family. He left us to study for his profession in one of the great universities of Europe. Often in my prayers I asked that he might be protected from the religious indifference and skepticism which characterized the great city in which he lived for nearly two years. On his return, the first Sunday he spent with us, he went to the worship in the Second Presbyterian Church. As long as he was in the city, no engagement was permitted to interfere with his attendance upon these afternoon services. Upon my coming home in the week, in the quiet hours in my study, he would tell

me of the current of thought in the sermon. I could see that he was touched and deeply impressed. That gladdened my heart and warmed it toward my friend and brother more than I can tell you. In some sense, then, I may claim with you, his people, to have shared the benefits of your pastor's ministry. To describe the relations and associations, and to analyze the influences upon you, his congregation, and upon the community, of such a ministry, extending over forty-five years, would be too much to ask of me in the brief time at my disposal. The relations of a pastor to his flock, of a preacher to his people, are absolutely unique. The lawyer is the trusted friend of his clients; the family physician, who ministers to us in our hours of weakness and suffering, has his deep place in our hearts like one of the sacred circle of our home. But the pastor, whose preaching has moved and warmed and illumined and comforted our souls, and perchance been the instrument in God's hands to bring us to Christ; who has moved as a central figure through all the scenes of our joy and our sorrow; who has baptized our little children, married our young men and maidens, buried our dead, and comforted our sorrows,—such associations engender relations which partake of the nature of the elements with which they deal. They have in them something

of the imperishable, the immortal. And these ties have been deepened in your case by circumstances which, though not absolutely without precedent, are still exceptional.

Your pastor has been asked and urged time and again to leave you, his congregation, to leave his home in Richmond, by prominent churches in many of the great cities of the country—in New York and Boston and Baltimore, in the North and the South and the West; but he has said, “No; this people is my people, and God means me to give my life and my labors to them.”

Many of you remember the agitation in your congregation and throughout the city of Richmond a few years ago, when Dr. Hoge was called to an important church in the South-west, in the city of Nashville. Peculiar circumstances connected with the position of that church in relation to the church at large seemed to render the call almost imperative. There was a period of suspense as to whether or not it would be accepted, extending, I believe, over many weeks. As Sunday after Sunday passed without the decision, the fear began to awaken in the hearts of the whole people that they might lose his valued ministry. A petition, drawn up with great tenderness and dignity, was pre-

sented to the Doctor. Many hundreds of names were attached to that petition, representing all of the churches, all of the professions, and all classes of the people in our city; and in addition to these, the children of the Sunday-school came with their appeal to their pastor not to leave them. The operatives of the Tredegar works, many of whose faces he had perhaps never seen, but who had been touched by his preaching and had felt the blessing of his ministrations and those of his congregation among the poor, asked him not to leave them. This last, he says, touched him, moved him to the heart. He declines this call, and the people in the church and in the streets gather around him and tell him how glad and comforted they are.

The relation of this ministry to other churches and to the community at large in the city of Richmond find their best illustration in the character of the congregations which gather in the Second Presbyterian Church on the afternoons of Sunday. To one acquainted with the people of this city, in looking around upon that congregation as it has gathered there to hear the preacher for many years past, it would be difficult to tell, but for the forms of the worship, the name of the church we are in.

You see around you Methodists and Presbyterians,

Episcopalians and Baptists, all singing the hymns and joining in the worship and listening with rapt attention to the words of the preacher. It has been said that there is less denominational jealousy, and more of the broad, sweet spirit of Christian unity, among the churches in the city of Richmond than in the majority of communities in our land. A blessed thing it is to say of any community, for its civilization, for its light, its education, its Christian manhood and womanhood; it is blessed, if it be so. Why should it not be so? If men can do business together in the same offices, in the same stores; if women can mingle in the same circles of social and family life in a thousand homes, cannot they worship God together? Cannot they listen to the preaching of Christ's gospel together? Perhaps these afternoon services have helped to educate our people into the great principles of practical Christian unity. Perhaps they have helped to put your city in the advance ranks of that great movement throughout Christendom for Christian unity. The tide is moving and rising along the lines of all the churches in Christendom. The day is coming when jealousies between churches and rivalries between preachers and the sharp tongues of sectarian exclusiveness will be numbered among the things of the past. It will come, it is coming; not by

what you call the obliteration of denominational differences; not by all churches consenting to merge themselves into one organism, and subscribe to one confession of faith and one theological system; not when Christendom in its million churches will repeat the same prayers and worship through the same litany and chant the same anthems. That would be the unity of sameness, the unity of uniformity, the unity of the sands upon the sea shore—all alike, yet separate, and with no living bond between them. This unity that is coming will be like the unity of nature, one spirit under diversity of form; one living force under diversity of operation; one Lord, one faith, one baptism, one God and Father of all, who is above all, and with you all, and in you all. How far ahead of his time Paul was! The Corinthians divided into parties; the watch-word of one party was, "I am of Paul"; of another, "I am of Apollos"; another, "I am of Cephas." How Paul lifts them, and lifts the church of all ages, out of its inveterate tendency to glory in itself, to glory in men! He tells them that the ministry is your servant for Jesus' sake. The ministry, with all its gifts, belongs, not to itself, but to you. All things are yours. The faith and the fire of Cephas; the eloquence and the grace of Apollos; the logic and the fervor of Paul—all

are yours. All the ministers and churches of this city belong to each and every one of you Christian people. Dr. Hoge, your own minister, as a preacher, as a teacher, belongs to me as well as to you, and the varied gifts of every other minister in this city belong to us all—they are all our servants for Jesus' sake. But I must not detain you from others who are to address you on this deeply interesting occasion. This long ministry of forty-five years among you, growing and deepening through the years, gathering larger crowds to-day under its preaching than at any other period of its history, old in years, but young in the enthusiasm and the love of all the people, is a signal refutation, is it not, of the common criticism of the indifferent and skeptical classes of our age, that the pulpit has lost its power? that the mission of the preacher is done? They tell us that the age is a practical, a materialistic age; that men are in haste to be rich, or hurrying after pleasure, or driven by passion, and that they will not listen to the preacher. Is this so? This man whom you honor to-night has been preaching here forty-five years. Visit his church on Sunday evening, and there are young men and old, a thronged assemblage. They are listening to the preacher they have heard hundreds of times. Would they listen that way to a lecturer upon

science? The scientific lecturer would tell them about the structure of their bodies, about the laws of heat and electricity, about the conservation and correlation of forces. How long do you suppose he would hold them, listening there to him, thronging to hear him? Twenty years? ten years? one year? Oh! no. Men must listen to the gospel; they have their sins, their sorrows, their battles with doubt and temptations, the fear of death, their cry for help in view of the great hereafter; human guilt and Christ's redemption; man the prodigal, and God the Father welcoming him home; death and judgment and eternity. Men will listen to these themes, and they will never cease to listen.

They tell us of the intellectual activity of our times which has developed out of the reach of preaching. Is that true? It may seem so on the surface. The printing press and the universal diffusion of the vehicles of knowledge may have brought thousands of minds into contact with doubt and unbelief, and shaken their faith in the old creed, but the Christian church and the Christian minister are, and ought to be, the last to fear intellectual activity among the people. I venture to say that the pulpit in this city is its most potent agent for the intellectual development of its people. The pulpit is the last to fear intellectual culture and thought

among the people. Would to God there were more intellectual activity! I have yet to hear that our ball-rooms and parties are deserted, and have to be abandoned because our young ladies spend their evenings exclusively in intellectual pursuits, or that our young men are unfitted for their business in offices and counting-rooms during the day, because they have been spending the night in poring over the philosophy of Herbert Spencer. The truth is, men are the same in all ages—God is the same, Jesus Christ is the same, and human nature is the same. It is still open to the voice of God; it is still moved by the Word of his Spirit; it is still touched and won by the story of a Redeemer's love. Forty-five years for a single ministry is a long test of these principles. How long, how nobly has the gospel, spoken here by our honored brother, stood the test, and will stand it in years to come!

In the days of the Protectorate, under Oliver Cromwell, a merchant in London goes on a business tour through Scotland. On his return home, he is telling a circle of his friends the incidents of his journey. "I went to St. Andrews, where I heard a sweet, majestic-looking man (Blair), and he showed me the majesty of God; after him, I heard a little fair man (Ruther-

ford), and he showed me the loveliness of Christ; I then went to Irvine, where I heard a well-formed, proper old man, with a long beard (Dickson), and that man showed me all my own heart." What an ideal preacher the combination of these three would make—the preacher who can show sinners the majesty of God, the loveliness of Christ, and the deep places of the human heart! I believe my friend and brother tries to do that. God has given him great gifts of grace, gifts of intellect, gifts of broad, loving sympathy, gifts of voice and physical health to bear the long strain of preaching the gospel with exceptional power to the same people for forty-five years. For your sake, for our children's sake, for our city and for all of our churches, we must pray that it may please God to keep his body still strong, his heart humble, his spirit more and more fervent with the love of Christ and of souls, the fire of his intellect burning brightly to the last—still preaching the old gospel to you and your children in the coming years—and after that is done, then may come the rest and the glory and the fulfilment of the promise, "They that turn many to righteousness shall shine as the stars for ever and ever." That is the prayer that we must pray for him to-night.

Rev. Peyton H. Hoge, D. D.

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REV. PEYTON HARRISON HOGE then said: "As the representative of that Southern Presbyterian Church to which Dr. Hoge has given the best labors of his heart and brain ever since he saw it launched with faith and tears, amidst storms and clouds, I have the pleasure of introducing one to whom it has been given in no small degree to aid in forwarding its interests and in guiding its destinies upon calmer seas and beneath serener skies; one who is the honored pastor of that old church from which in the days of the sainted Plumer the little band was led forth forty-five years ago that now celebrates this anniversary to-night. I have the pleasure of introducing to you the Rev. Robert P. Kerr, of the First Presbyterian Church of this city."

Address of Dr. Kerr.

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I AM happy to see among us again the dear brother who has introduced me. We have missed him greatly since he left us for his important charge in

North Carolina. We have often heard of him there, and expect to continue to hear good news of him in the time to come. I wish to thank him for his generous words, and the best thing I can say about them is that they are just like himself.

I must confess to a sense of embarrassment as I stand here to-night, in the presence of this vast assembly; and it does not arise mainly from what you may be thinking of at this moment, that I follow such a line of orators as those who have just spoken, and that I precede the distinguished gentleman who is the centre of this great occasion. My embarrassment proceeds from neither of these causes, so much as from the fact that I am expected to tell in fifteen minutes what the Southern Presbyterian Church thinks of Dr. Hoge. If I must condense I will try and put it all into one sentence, and say: Dr. Hoge, the Southern Presbyterian Church loves you with its hundred thousand hearts; it has loved you long; and love you it always will.

My embarrassment is not so much that I am not allowed the time, as because it is not permitted to say in words what we all feel; what you feel and what I feel for him. Delicacy forbids it. There are some things we can never tell, and they are the best things. To express the tender and sacred feelings of an un-

broken and unchanging friendship in such a way as I might without exceeding the simple truth, would not be acceptable to a strong and manly mind even in private, far less so before such an assembly as this. After all, there are some things that must be taken for granted, and there are depths of sentiment in the soul of which we may be conscious in ourselves and others, but which, with a true delicacy, we shrink from expressing, and which we could not tell if we tried. There are waters too deep to fathom, and we can only glance over the limitless blue dome of the sky. If we were permitted to describe the splendid preaching of our brother, and to compare it with the work of a sculptor who not only chisels in marble the finest statues, but is also able by a magic touch to make them breathe and throb with life and love; or if we could indicate the studious life he has lived, gathering spoils from the literature of all ages that he might bring them to a pulpit that he has illuminated for nearly half a century; or to point to his great achievements in influencing the course of affairs in church and state; all these would not express the reason of our love. We love him, not for what he has done so much as for what he is; we love him, because he is Moses D. Hoge!

If I am to speak for my brethren, the Presbyterian

ministers of this city, what shall I say?—that Dr. Hoge, by his eloquence and splendid diction, maintained for nearly half a century, has made it hard for us to preach, not only in his pulpit, but anywhere within the range of his influence? No; not that, but the opposite, for by the incentive and training of his example he has made it easier for us to preach the gospel. Because he has disdained the tricks and cheap attractions of a sensational style, adhering to the simplicity of the Scriptures and the attractiveness of the cross, it has been easier for us to tell the story of redeeming love. He has raised the standard of pulpit effort, and has raised the respect and influence of the ministry in the sentiments of the people. He has made it easier for us to do our work, because he has made the name of a Christian minister honorable in this great commonwealth and far beyond it. More than that: he has made it easier to be a Christian, easier for clergy and laity; easier for those who toil with the muscle or brain; easier for the wealthy and learned; easier for the humble poor to lead a sober, righteous and godly life to the glory of the Almighty name. He has done it by his preaching; he has done it by his conversation; he has done it by the life he has lived, which has been for half a century in the public eye unchallenged

and unrebuked even by the carping world; a life that has added, so that all can feel it, to the momentum of goodness that is moving mankind toward God.

If I am to represent the Southern Presbyterian Church to-night—honor enough for a lifetime—it surely will not be amiss to say a few words in behalf of that congregation which claims the credit of having introduced Dr. Hoge to this city and to his great work in the Christian ministry. It claims the credit only of introducing him; once introduced, he needed nothing more. If I was selected out of all the Southern Presbyterian ministers, I surmise that it was because I have the happiness to be the pastor of the First Presbyterian Church, the church which first called Dr. Hoge to what has so long been the city of his love. In February, 1845, under the pastorate of the now sainted Dr. Wm. S. Plumer, the gentleman around whose name gathers the glory of this superb demonstration was called, a young man fresh from the seminary, to undertake the establishment of the Second Presbyterian Church. The Rev. Dr. Theodoric Pryor, whose bow still abides in strength, where, in his county, he now bears fruit in old age, and preaches mightily the unsearchable riches of the gospel of Christ, boasts that it was he who, happening to fill the pulpit on a certain day, gave out a

notice that on the Sunday following a young minister named Moses D. Hoge would preach. He began with sixty-three members from the First Church; he now has around him one of the noblest congregations to be found in all our borders. It has been his only charge, and he its only pastor. With the unique and beautiful history of this pastorate you are all more or less acquainted. I have only this to say in behalf of the old mother church, that she is proud of her daughter and proud of her illustrious spouse.

I do not consider that, in standing for the Southern Presbyterian Church to-night I am in her name to confer a distinction on Dr. Hoge. There are none left that she has not already given him. For twenty-five years there has hardly been a vacant pulpit of importance, a professorship or presidency in college or university, which had not been his if he wished it. We have been glad to have him preside as moderator, in the succession with Thornwell, Palmer, Robinson and Dabney. He has been our agent in many most delicate and difficult negotiations with other denominations. We have sent him more than once to the World's Alliance of Presbyterian Churches and to the conferences of the Evangelical Alliance of all the Christians. He is known everywhere. In attempting on one occasion, in the city of

Florence, to converse with an Italian minister, before an interpreter came to our assistance, the only word of all my friend's talk I could understand was "Dr. Hoge, Dr. Hoge."

We have been proud to have him represent us in Chicago, Philadelphia, New York, Boston, London, Berlin, in the Orient, in Egypt, and in the land of the Son of man. If there is anything the Southern Presbyterian Church has not offered Dr. Hoge in the way of confidence and honor, I do not know what it is, and I do not stand here to add a single honor to those she has lavished upon him, but simply to say, Favored son of a noble church, your mother is proud of you. If I should gather up all the laurels of forty-five years, and twine them into a wreath, it would be too heavy for me to lift and place it upon his brow, though he would be strong enough to bear it.

In the name of the Southern Presbyterian Church, in the midst of this magnificent scene, my honored brother, I salute you, All hail! noble son of a noble mother! All hail! Thank God! God speed!

And now let the mighty impulse of this one feeling which fills all hearts rise in prayer to God, that this star may long shine in our earthly skies. It shall never go down; it shall at last ascend to glisten in a

purser firmament, and come to rest beside the eternal throne. Let us pray that it long may linger here, and shine as bright as it does to-night ; and when we make this prayer let the people say, Amen ! Amen !



Response by Dr. Hoge.

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When Dr. Kerr had concluded, all eyes were turned toward Dr. Hoge, who quietly arose from his seat on one corner of the stage and walked to the side of the table arranged for the speakers. When the applause which saluted him ceased, he spoke as follows:

IT is difficult to find words in which to express the commingled emotions awakened by this anniversary.

First of all, I trust my most fervent feeling is gratitude to God for sparing me to this hour; gratitude for permitting me to serve him so long in the ministry of the gospel; gratitude for the unbroken harmony which has existed between my people and myself, and for the unity and peace which have made their relations to each other so delightful. The blessings and the benefits which result from such concord have been so happily portrayed in the different addresses of the evening that we have had a fresh and inspiring impression of the beauty of the psalm whose opening words always

fall like music on the ear of the listening heart, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Next I hasten to acknowledge the generous greeting given me at the very commencement of these exercises by one whose high official position and personal worth make any expression of regard from such a source dear to me—one who comes from my native county, who represents my college, and, better still, who represents this noble commonwealth—borne, as he was, into office on the tide of an overwhelming popular vote—one who was the friend of my youth, as he has been during all the succeeding years, his Excellency Governor Philip Watkins McKinney.

Next, I desire most affectionately to reciprocate the assurances of regard and confidence expressed in the resolutions of the Presbyterian Pastors' Association, made all the more welcome to me because drafted by the brother in charge of the church which was a colony from my own, and read to this audience by my colleague at the Old Market Hall, who is now conducting that enterprise with signal success.

And what response can I make to the cordial and loving words spoken by my revered and honored brethren who have come from their near or distant

homes to honor this occasion with their presence, and to lay me under obligations I can never repay or express, so moved am I by their generous approval?

The Congregations that have Gone Before.

It might be supposed that such addresses as we have heard to-night, replete with commendation and encouragement, would fill my heart only with emotions exultant and joyous; but who does not know that in the midst of scenes fullest of gladness there often intermingles with the joy a strange sadness, like a solemn refrain running through a jubilant song?

When I remember that of the sixty-three members composing the church with which I commenced my ministry but two are with us to-night; when I remember that those to whom I have preached since that year, now numbered with the departed, would form a larger congregation than this vast assembly; when I recall to mind the fact that it was my office to direct the religious thought, to shape the Christian principles, and to develop the spiritual life of that great multitude, the remembrance of the imperfect manner in which I discharged that solemn trust, and the conviction that I might have been far more helpful to those who are now beyond the reach of earthly influence had I preached

more faithfully, more tenderly, more lovingly, admonishes me that, if this is an hour for joy, it is also an hour for penitence and tears.

Encouragement to New Diligence.

So, too, while listening to the kind words which have been spoken with regard to my life and labors, I have been conscious that they were descriptive rather of what I ought to have been and might have been; and none can better understand and appreciate my meaning than these very brethren when I say that I am more humbled than elated by their unmerited commendation, and that the best use I can now make of their approval is to derive from it a stimulus hereafter to follow with more affectionate fidelity in the footsteps of my Lord, and to serve the people to whom I minister with new diligence and devotion.

In this I am encouraged by the conviction that, with whatever conscientious study and honest work I can prosecute my coming labor, I shall be sustained in the future, as I have been in the past, by the coöperation of the earnest men and noble women of my charge.

Loving Fidelity.

No pastor was ever blessed with a more loyal church; and so far as its enterprises have been successful the

result has been mainly due to the ready sympathy and persistent activity of its members; and I avail myself of this great opportunity of bearing this public testimony to the loving fidelity and consecrated devotion of my people—a fidelity, a devotion that has never faltered or wavered, but has been as undeviatingly fixed and true as the pointers of the splendid constellation that to-night with fingers of radiant light and beauty point steadily to the pole.

But no church, however organized and equipped, if isolated from its sister churches, or if antagonistic to them, can accomplish any widespread and permanent good in the community.

Good Will of all Denominations.

And here, too, I find another element and explanation of whatever of service my church has rendered to the material, the intellectual, and the spiritual welfare of the public.

It has had the good will of all denominations—most notably and unmistakably their kindest regards.

And this leads me to ask, in conclusion, what is the real meaning and true significance of this splendid throng in the Academy of Music to-night?

It is not to make one man the object of temporary

attention ; it is not to honor a particular church ; it is to illustrate the beauty of Christian charity, the happiness which comes from Christian concord.

If there is anything more characteristic than another of the times we live in, it is the fact, that while there was never more denominational zeal and activity than now, associated with it there is a determination to bring to the front the real unity which binds all the branches of the Christian family together in one harmonious and happy brotherhood. There is an uprising and advancing tidal wave of gospel charity, which, I trust, will continue to rise and flow until it sweeps away all the bigotry, the intolerance, and the exclusiveness which have so long deformed and degraded Christendom.

Richmond.

In no city in our land is there a more kindly feeling among the different denominations than in Richmond. It had an early manifestation among the pastors who labored together in harmony until they went up to renew their intercourse in the world of love. Their spirit has descended to our day, and so prevails among us that were a minister of any denomination to proclaim arrogant and intolerant claims in behalf of his own church, there is a public sentiment in this

community that would put him down and shut him up.

The pastors most beloved and honored in Richmond have always been those who have cultivated and manifested most largely the grace of charity. The most really prosperous churches have been those whose motto has been, "Let brotherly love continue."

A Fraternal Audience.

We have a delightful illustration of the unity of feeling which pervades our churches before our eyes at this moment, in the sympathy and interest manifested in the exercises of this very hour. This is neither a Methodist, Baptist, Episcopal, nor Presbyterian audience.

What is it?

It is a fraternal gathering of Christian brethren, met to honor, encourage, and love each other; met to be reminded that the truths common to all the churches are the most important and precious of all the truths; met that we may in union kindle our hopes afresh as we together look to the same dear cross shining above us in its immeasurable glory, and that with united hands and hearts we may together press on to the land we love and are looking for, assured that it is not a cold

assent to an article in the creed, but the warm expression of a thrilling experience which constrains us with one voice and heart to exclaim, "I BELIEVE IN THE COMMUNION OF SAINTS."

Thanks.

To you, my dear and honored brethren, whose addresses have contributed so much to the pleasure and profit of this commemoration service, I beg leave to tender the united thanks of the officers and members of the church I represent. Your coming has been hailed with joy; your departure will cause us grief. But those who love the Lord never part for the last time. They may so part on earth, but they will meet again in the world of recognition and communion in the glory everlasting; and these sweet Christian friendships formed on earth and cemented by the blood of Christ will not perish by the stroke of death, but will have a resurrection beyond the grave, and will spring up and flourish beautiful and immortal in the paradise of God!

To you, my friends of all denominations, who have shown such an interest in this commemoration from the time it was first proposed, whose presence here to-night and whose evident sympathy in these exercises

have added so much to the happiness of the occasion, to you I shall ever be grateful, and to the God who has put it into your hearts to show me kindness in so many ways and for so many years.

Were the house I live in as large as my desire to entertain the friends to whom I speak to-night, I would gladly invite you there.

But there will be room enough in the Second Presbyterian Church, where, at the conclusion of these services, you will find a warm welcome, and a banquet prepared by the ladies, to which all are most cordially invited.

REV. MR. TURNBULL then said : “ After the singing of the psalm at the close of this programme, these interesting exercises will be brought to a close by the benediction, which will be pronounced by the Rev. Dr. H. H. Hawes, of Staunton, Va., one of the many ministers who, under Dr. Hoge’s faithful ministry, have gone out from the Second Presbyterian Church.

After Dr. Hawes pronounced the benediction the audience repaired to the church.

THE RECEPTION.

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The following account of the reception is taken from the *Richmond Dispatch* of the 28th of February:

Hundreds Pay their Respects to the Beloved Divine.

IMMEDIATELY after the exercises at the Academy Dr. Hoge and his family and guests from a distance drove to the church. As they entered, the organ, under Professor N. Bowditch Clapp, pealed forth the notes of a brilliant prelude, and the musical programme was begun. After the singing of the anthem "O Sing unto the Lord," which was beautifully rendered by Mr. and Mrs. Harvey Blair, Mrs. Knowles, Mrs. Buch, and Mr. Frank Cunningham, Dr. Hoge and his family and guests were escorted to the lecture-room, where an elaborate supper was served very handsomely to them previous to the reception, which it was known would consume considerable time. During this time the crowded church was delightfully entertained by an elaborate sacred concert under the direction of the ac-

Reception Committee.

The immense throng of friends from the church were invited into the lecture-room three hundred at a time, and were there cordially received by Dr. Hoge as he stood with genial smiles surrounded by his children and grandchildren, his visiting friends, and the Committee of Reception.

The Lecture-Room a Pretty Picture.

The decorations of the lecture-room were beautiful, tasteful, and elegant. The colors were crimson and gold, and over each window, shaded by crimson curtains, was a fretwork of bronze centred by a mirror placque. The centre of the east side, where the reception took place, had a background of crimson, with a small chandelier on either side. Magnificent palms grouped on the sides below made a frame for a large mirror set in bronze, above which were the dates of the installment of the beloved pastor and the present year—1845 and 1890—in golden *immortelles*. Opposite this point was another mirror, embowered in blooming plants and ferns and tastefully overhung with embroidered tapestry.

The north end of the room had for its adornment the magnificent portrait of Dr. Hoge, draped in crim-

son and gold silk scarfs, which was on this occasion presented by the gentlemen of the congregation to the church, and was, next to the original, the greatest object of interest. Another portrait of interest was that of the Rev. Dr. Samuel Davies, who was the second president of Princeton College (in 1761), very kindly loaned by Mrs. Dr. Samuel Drewry. He is the great-great-grandfather of Dr. Samuel Drewry, and his family Bible is still in the possession of his great-grandson, Mr. William H. Davies.

The ladies in charge of these artistic decorations were Mrs. G. W. Watt and Mrs. Manfred Call, and they deserve great credit for their taste and skill in designing, as well as industry in executing the plan.

The south end was arranged for the general supper, which, in spite of the great number served, was delightful, comfortable, and abundant, comprising bouillon, oysters, salads, croquettes, ices, cakes, fruits, coffee, and chocolate.

The officers in charge of the supper were: Mrs. Dr. Withers, Mrs. W. J. Blunt, and Mrs. Lewis Burwell, who were fortunate in the selection of a large and efficient committee, who worked with pleasure and success. Each lady on this committee wore a knot of yellow ribbon as badges.

Dr. Hoge and His Guests.

The table specially arranged for the entertainment of Dr. Hoge and his guests was very tasteful, with beautiful adornments. The centre was an arrangement of jonquils and violets, more beautiful because sent in compliment to Dr. Hoge by the florist; at the place assigned to each lady was a bouquet of heliotrope and jonquils tied with profuse bows of purple and gold ribbons. Purple candles under yellow shades filled crystal candelabra on reflectors, making a very handsome and unique ornamentation, and the *menu* was very complete.

Those invited to seats at this table were Rev. Dr. John Hall, Governor and Mrs. Philip McKinney, Bishop Alfred M. Randolph, Bishop Alpheus Wilson, Dr. and Mrs. J. L. M. Curry, Dr. and Mrs. R. P. Kerr, Rev. J. Calvin Stewart, Dr. H. C. Alexander, Colonel Richard Lathers, Mr. G. M. Atwater, Rev. and Mrs. P. H. Hoge, Mr. and Mrs. Marshall M. Gilliam, Miss Bessie Hoge.

Crystal chandeliers, gold silk hangings, shaded lamps, plants and flowers massing every corner and available spot, Turkish rugs, pictures and ornaments and pretty tables for chocolate and coffee, adorned in olive and white, blue and pink, presided over by attractive young ladies, all made the scene brilliant and

attractive and one long to be treasured and remembered by the friends of the beloved pastor, who has for nearly half a century labored in this community; and every denomination and sect was represented in the vast assemblage.

The coffee-table, where Mrs. Allan Donnan held sway, was served by Misses Mary Cameron, Mary Young, Emma Carrington, Roy Ellerson, Bessie Call, Nellie Perrin, Marion Harris, and Kate Harris.

The next, chaperoned by Mrs. Percy Montague, had Misses Fortune Scott, Nannie Scott, Annie Armstead, Mary Chalmers, Janie Grigg, Evelyn Paine, and Minnie Wilkinson.

Mrs. A. Emmons's chocolate-table was served by Misses Elise Coke, Julia Morton, Kate Wallace, Alice Burwell, Nellie Atkins, Bland Clarke, Ellen Clarke, Lillie Cannon, Annie Staples and Lucy Williams.

Some Rich Gifts.

A few of his lady parishioners presented him with a costly and elegant watch, and others attested their affectionate interest by presents of handsome vessels of silver and other things of value and use, and the labor of loving hearts and hands brought their best efforts and gave them with tears of grateful affection to him

who has baptized, married, comforted, and buried children, parents and grandparents in his flock through succeeding generations.

An Entire Success.

Every detail of the entertainment reflected credit upon the energy and skill of those having it in charge, and hearts, purses, and hands were opened in willing and voluntary service to make the celebration worthy of the occasion.

The gentlemen who acted as ushers were most obliging and polite, considerate alike of the comfort and pleasure of their guests. The music was delightful, and though so many contributed to the success of the musical programme that it seems unfair to mention one and not all, we believe the musicians themselves will with pleasure accord the palm to the sweet fresh soprano who gave her "maiden effort," to mark this occasion as it were with a white stone.

There was never in this community a more genuine nor liberal outpouring of affectionate regard than has been exhibited toward this friend of many, whom all unite in wishing many years more of health and peace and usefulness.

PRESS COMMENTS.

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The State of the 28th of February had the following notice of the celebration :

Interesting Notes about the Celebration.

REV. DR. HOGE was not at all fatigued after the exercises last night, though they naturally subjected him to a great nervous strain. He retired at two o'clock and rose this morning at his usual hour. Visitors at his house to-day found him in fine health and spirits.

The celebration made a big stir in Richmond, and everybody is talking about it to-day.

Among the guests from a distance were Col. Richard Lathers, whose winter residence is at New Rochelle, near the city of New York, and whose summer residence is among the Berkshire hills of Massachusetts ; Mr. George M. Atwater and Mrs. Atwater, of Rock Rimmon, near Springfield, Massachusetts ; Mr. Philip Diacont and daughter, of Providence, Rhode Island ; and Professor Holmes, of the University of Virginia.

Col. Lathers, who is a public man in New York, thought that, for high intellectual tone and ability, the oratory was unsurpassed. All of the visitors were impressed with the magnitude and complete success of the undertaking.

Rev. Dr. John Hall, of New York, left for home early this morning, but before going he expressed his opinion that such a gathering as that at the Academy last night could not be seen anywhere in this country outside of Richmond.

Among the gentlemen on the stage, besides the Governor, Lieutenant-Governor and the orators, were Mayor Ellyson, the venerable Dr. Peterkin, Rev. Mr. Carmichael, Rabbi Harris, of the Eleventh-street Synagogue, and Mr. Charles Dudley Warner. It is generally agreed that one of the most graceful things in Dr. Hoge's very graceful address was his allusion and welcome to the Hebrews—"Our ancient brethren of the covenant." Dr. Hoge's splendid tribute to the press of Richmond was warmly applauded.

The entire celebration, both the formal exercises at the Academy and the reception, *musicale* and supper at the church, passed off without a hitch.

Dr. Hoge is reading the stacks of letters he received as he finds leisure. These congratulations have come

from every part of the United States, and from beyond sea.

The following are from editorials in the Richmond *Times* :

Rev. Dr. Moses D. Hoge.

IT has become too much the custom of the present day to wait until death has put an end to the inspired careers of those who have devoted their thoughts and energies exclusively to the moral elevation of the communities to which they belong, and with the most eminent success, before the appreciation takes shape in those celebrations which seem to be the only appropriate expression of gratitude for such noble services in the cause of God and mankind. This is to be regretted, for not only are such celebrations a just tribute to holy and philanthropic lives that have shone like a lamp in the darkness, but they also stimulate individuals to rise to higher purposes and purer motives, and have a far-reaching influence for good in the community at large.

Public ceremonies of this general kind were held last night in honor of the forty-fifth anniversary of the Rev. Dr. Hoge's pastorate of the Second Presbyterian Church, and they were of the most beautiful and im-

pressive character. There is no man in this city whose career, both in the sacred and civic walks of life, has shed abroad a more beneficent light or exercised a more exalted influence than that of Dr. Hoge. A man of God, indefatigable in the holy cause of Christ on earth, which is the cause of all that is pure and lofty, a moral teacher of surpassing wealth of thought, tenderness of feeling, and clearness and vigor of expression, a scholar of the most discriminating culture and the most versatile learning, a patriot whose whole spirit is responsive to the most ardent love of country, and a citizen who has set the noblest example both in his public and private life; such is the eminent divine about whom so many gathered last night to express for this whole community the sentiments of respect, admiration, reverence and gratitude in which he is held.

Who can accurately estimate the good which this great man has performed in so long a course of time as a pastorate of forty-five years, a period exceeding the length of the average life? During this period Dr. Hoge has been continuously at work in this community, and his fame has extended not only to the farthest confines of the Union, but even to foreign countries. His eloquent words have been heard, and his religious teachings received, in many lands, and wherever he has gone

the personal power that has so long been one of the controlling elements in the general affairs of this community, has been fully recognized and unreservedly acknowledged. Richmond may well cherish such a lofty moral exemplar, such an illustrious religious teacher, such a high-minded citizen, as among the most precious of the many magnificent gifts with which a kind Providence has endowed her. May his familiar form be long seen upon our streets, and may the moving tones of his eloquent voice be heard for many years to come in that pulpit which has been a fountain head of everything that can elevate and improve men, both in a religious and a civic sense. *The Times* extends to him its heartiest congratulations, and wishes for him, with the warmest sincerity, every blessing which earth can afford.

Dwelling as Brethren.

Christian unity was an idea clearly accentuated by the gathering last week to do honor to the life and services of that faithful preacher of the gospel of peace, the Rev. Dr. Moses D. Hoge.

Speakers representative of many church bodies paid their glowing tributes before an audience which forgot for the time that there were such things as apostolic

succession, a proposed revision of the Westminster Standards, infant baptism or adult immersion, predestination and election, or close communion.

To the thoughtful mind came naturally the thought, why cannot the churches enjoy at all times the living together as brethren exemplified here? Why cannot a Lutheran congregation, for instance, listen to the eloquence of a Hoge or a Hall at its regular service; why cannot a Wilson or a Kerr fill a Protestant Episcopal pulpit, or a Randolph minister to a Presbyterian body?

While other speakers touched upon this subject, the greatest stress, perhaps, was laid upon it by Bishop Randolph and the Rev. Dr. Hoge. The former's words should be printed in golden letters and sent with every overture made by one church to another for closer union.

Alluding to the afternoon services at the Second Presbyterian Church, he said: "Perhaps they have helped to put your city in the advance ranks of that great movement throughout Christendom for Christian unity. The tide is moving and rising along the lines of all the churches in Christendom. The day is coming when jealousies between churches and rivalries between preachers, and the sharp tongues of sectarian exclusiveness will be numbered among the things of

the past. It will come—it is coming—not by the obliteration of what you call denominational differences; not by all churches consenting to merge themselves into one organization and subscribe to one confession of faith; not when Christendom with its million of churches will repeat the same prayers and worship through the same litanies: that would be unity of sameness,—the unity of sands upon the seashore, all alike, yet separate, with no living form between them—a dead unity. This unity that is coming will be like the unity of nature—one spirit under diversity of form, one Lord, one faith, one baptism, one God and Father of all. How far ahead of his time Paul was! He finds the Corinthians divided in parties. The watchword of one party is, I am of Paul; the watchword of another, I am of Apollos; another, I am of Cephas. He asks, Was Paul crucified for you? He tells them that the ministry is your servant for Jesus' sake. All ministers with their varied gifts belong, not to themselves, but to you. All things are yours. The faith and science of Cephas, the eloquence of Apollos, the logic of Paul—all are yours. The ministers of all the churches of this city belong to each and every one of you Christian people. Dr. Hoge, your own minister and preacher, belongs to me as well as you, and the varied gifts of every other

minister of this city belong to us all; they are all your servants for Jesus' sake."

To these must be added those of Dr. Hoge, that "no church, however organized and equipped, if isolated from its sister churches, and much less if antagonistic to them, can accomplish any widespread and permanent good in a community; and if there is anything more characteristic than another of the times we live in, it is the fact that while there never was more denominational zeal and activity than now, associated with it there is a determination to bring to the front the real unity which binds all the branches of the Christian family together in one harmonious and happy brotherhood. There is an uprising and advancing tidal wave of gospel charity, which, I trust, will continue to rise and swell until it sweeps away all the bigotry, the intolerance, and the exclusiveness which have so long deformed and degraded Christendom."

Is not the unity of the seashore sands, pictured by Bishop Randolph, the great impediment to the advance of the tidal wave of charity, mentioned by Dr. Hoge?

Does not the question of the disciples, "Who shall be greatest in the kingdom of heaven?" still animate the divisions which have widened ever since impetu-

ous, sensitive Peter and Paul and James had their differences?

Real unity cannot exist without charity; charity is the child of humility—the thinking of one’s self not more highly than one ought to think. “Except ye become as little children, ye cannot enter the kingdom of heaven.”

The more rapidly the churches tear away the barriers which divide them in their progress in the same direction, the wider will become their pathway and the sooner will they reach the broad plane

“ — where spirits blend;
Where friend holds fellowship with friend.
Though sundered far, by faith they meet
Around one common mercy seat.”

The following notices appeared in the religious press of the city:

[From the *Central Presbyterian* of March 5, 1890.]

Dr. Hoge’s Pastorate.

COMMEMORATION OF THE FORTY-FIFTH ANNIVERSARY.

SOME months ago the congregation of the Second Presbyterian Church of this city determined to commemorate on the 27th of February the forty-fifth

anniversary of their pastor's work, and express in some public way their appreciation of his long and faithful services. The church was organized under Dr. Hoge's labors soon after he entered the ministry. It has never had any other pastor and he has never had any other charge. Although he has frequently been called to other places, North and South, and received most tempting offers, he has preferred to remain with the people among whom he commenced his labors. The church has grown constantly, and Dr. Hoge's ministry and preaching have increased in popularity and influence every year from the beginning.

Christians of all denominations attend his preaching, and the movement to celebrate this anniversary was most cordially seconded, not only by all the Presbyterian churches of the city, but also by Episcopalians, Methodists, Baptists and others. Distinguished ministers of these different churches agreed to take part in the celebration, which was arranged for last Thursday evening, and was held at the Mozart Academy of Music.

Long before the hour appointed hundreds had assembled, and in a few moments after the doors were opened the house was filled to its utmost capacity. There were assembled fully two thousand people, and

many persons found it impossible to get even standing room.

Addresses.

Then followed the addresses as announced in the programme. Each address was about fifteen minutes in length. It is seldom that any audience has the opportunity of hearing five such beautiful and eloquent speeches. We would be glad to report each one in full, but this our space will not allow.

The gentlemen who introduced the speakers performed their part to perfection.

Dr. Hall, Bishop Randolph, Bishop Wilson and Dr. Curry are among the most distinguished ministers of the churches which they represented on the occasion, and each one said what was most befitting his position.

Dr. Kerr, as the representative of the Southern Presbyterian Church, made the last of these admirable addresses.

The Reception.

After the close of the exercises at the Mozart, there was a grand reception at the church and lecture-room, where refreshments were served in handsome style, and where Dr. Hoge received his friends.

The ladies who had charge of this part of the entertainment had arranged to have the lecture-room beautifully decorated, and to provide everything that could add to the interest of the occasion. The music from a very large choir, well practiced and skilled in their charming art, was a feature of the celebration that deserves special mention.

[From the *Southern Churchman* of March 6, 1890.]

Dr. Moses D. Hoge.

ON last Thursday night there was an outpouring of Richmond people to commemorate the forty-five completed years of the pastorate of Rev. Dr. Hoge. In honoring him they did honor to themselves. The various denominations of Christian people were there; Presbyterians, Baptists and Methodists had words of commendation for this beloved pastor. We have not room to reproduce all the words spoken, or the modest and Christian reply Dr. Hoge made. As an illustration of the times, we give extracts from the address of Bishop Randolph, as reported in the Richmond *Times*.

[From the *Religious Herald* of 13th March, 1890.]

Moses D. Hoge.

NOTHING has ever occurred in this State to equal the recent ovation tendered Dr. Hoge on his forty-fifth anniversary as pastor of the Second Presbyterian Church of this city.

What is the secret of the Doctor's marvelous success? We will begin with the well-known fact that he has been a close and painstaking student through all these forty-five years. While he has been all that time a faithful and diligent pastor, looking closely after every family connected with his great congregation, he has made it a point never to neglect pulpit preparation. Often when he has had to give his time to other engagements he has worked until daybreak on Sunday rather than preach an old sermon or enter his pulpit with one upon which he had not done his best. This thorough preparation has kept up the interest on the part of the public in his preaching and kept his pews filled, often crowded. He has proven that if a preacher will all the time give the people something worth hearing there will be no lack of hearers.

Dr. Hoge is not a *sensational* preacher. He preaches in a plain way the plain teachings of God's word. He

loves to dwell upon the great doctrines of revelation, and to bring all his marvelous power to illustrate and enforce them. No man among us has better proven that, after all, the things that have the greatest drawing power are the great practical themes of the Bible which are embraced in what is known as the old theology. As long as men are burdened with a sense of sin—wearing and heavy laden—as long as rest from the burden and guilt of sin is to be found only in Christ as the full and complete Saviour, so long this kind of preaching will attract and hold the sinning, sorrowing multitudes of earth as nothing else can.

Dr. Hoge's wise and conservative course in the pastorate has doubtless had much to do with his holding so long the affections of his people. There has not been, we are told, during all these forty-five years, an unpleasant word between the pastor and any member of his flock. Without a jar even pastor and people have worked lovingly together. He has studied human nature to advantage and learned how to lead without seeming to lead. Often pastors take part in controversies which spring up in their churches and say and do things which weaken their influence, when they might have as well kept aloof from all such entangle-

ments, and thus have grown all the more in the affections of their churches.

Dr. Hoge has been the more appreciated by his church because of his readiness to aid his brethren of other churches. He has done his full part in helping other pastors. Often he has been called to supply other pulpits in this city and in other cities, and to speak on occasions of general and special interest, here and there, but we have never heard of his declining to accept such a call when it was possible for him to accept it.

One of Whitefield's eulogists said of him, "If ever philanthropy burned in a human heart with pure and intense flame it was in the heart of George Whitefield. He lived and toiled not for self, but for his dying fellow-men." And the same may be claimed for Moses D. Hoge, and here better than anywhere else we find the hidings of his power. He has had the sympathy of his church and community because of his readiness to reach out a helping hand to all whom he could help.

It is a great mistake some churches make in counting as a loss to them the time spent by their pastors in helping other churches—in attending general meetings and special services outside of their own immediate pastorate—in taking an occasional vacation.

Whatever a pastor does wisely and well in such ways tells with great effect on his own ministry in his own particular charge. Dr. Hoge has been all the more useful at home for the many excursions he has taken from home, including, of course, his many visits to other lands and his rambles through other continents.

But to know the secret of Dr. Hoge's long pastorate one must go further still and take into account his marvelous power of analysis, his mighty sweep of imagination, his chaste and finished culture, his fine physique, his mastery of himself, and his fascinating eloquence. When at his best his trumpet peals stir the heart and sway the judgment, and sweep every power of heart and head.

This writer can never forget his first Sunday in Richmond. He came a timid country youth to Richmond College. On that first Sunday afternoon he went to hear Dr. Hoge, and he has been doing the same thing ever since when he could well do so.

It is said that no man ever preached to so many Baptist preachers as this Presbyterian Doctor. For forty-five years the ministerial students of Richmond College have been much given to attending his afternoon services, and scores of them are the better preachers because while at college they enjoyed this privilege.

In their name and behalf, and speaking for multitudes more of our persuasion, we tender Dr. Hoge congratulations and best wishes. May many more years yet be given him, and may his power for good increase even to his last day on earth.

Editorials of like tenor appeared in the *New York Evangelist*, the *New York Observer*, the *Philadelphia Presbyterian*, the *Presbyterian Journal*, of Philadelphia, the *Chicago Interior*, the *North Carolina Presbyterian*, and in other religious and secular papers.



Letters of Congratulation.

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[From REV. WILLIAM JOHNSTON, D. D., *Belfast, Ireland.*]

DUNEDIN, BELFAST, IRELAND, *Feb. 19th, 1890.*

MESSRS. C. R. BARKSDALE, W. W. HENRY, AND M. M. GILLIAM.

GENTLEMEN: I am in receipt of your very kind and cordial invitation to attend your meeting on the 27th, to congratulate your worthy pastor, the Rev. Dr. Hoge, on the forty-fifth anniversary of his installation in Richmond, and thank you for the compliment which you have thus paid to me and our Irish Presbyterian Church.

Whilst not able to be with you at your assemblage, I join most cordially with you in devout thanksgiving that you enjoy the pastorate of such a man as Dr. Hoge, and that he is spared to labor so long in the vineyard and enabled with vigor of mind and body to preach the glorious gospel of the grace of God.

In common with many more on this side of the Atlantic, I regard Dr. Hoge as the model of a minister, a gentleman and a Christian; and consider it a high privilege to have made his acquaintance and heard from his loving lips the ministry of reconciliation.

The Irish Presbyterian Church is to celebrate the jubilee of our General Assembly on the 17th of July next, and if Dr. Hoge will kindly arrange another tour to Ireland and grace our meeting with his presence, no man will be more welcome.

Wishing you a very pleasant and profitable celebration, and uniting with you in the prayer that Dr. Hoge may, in the good providence of God, enjoy a prolonged lease of life and blessedness, I remain yours very gratefully,

WILLIAM JOHNSTON.

[From REV. MATTHEW KERR, *Cork, Ireland.*]

CLONARD, CORK, IRELAND, *Feb. 19th, 1890.*

MY DEAR DR. HOGE: Accept my sincere thanks for thinking of me at such a time. It would give me great pleasure to be present with you on the 27th, if I had wings, and to join in the rejoicings and congratulations of the occasion.

God has been good to you in sparing you so long in active service and giving you the confidence and very warm affection of your devoted people. I trust that years of full work are yet before you; only spare yourself a little more. My wife and daughters join heartily with me in congratulations and prayers.

Believe me to be very sincerely yours,

MATTHEW KERR.

[From REV. DR. STORRS, *Brooklyn, N. Y.*]

80 PIERREPONT STREET, BROOKLYN, N. Y.,
January 10, 1890.

DEAR CHRISTIAN FRIENDS: I wish with all my heart that it was in my power to be with you on the approaching forty-fifth anniversary of the installation of your beloved pastor and my honored friend, Dr. Hoge, but my engagements at

home and in Boston are now exacting, and therefore I cannot leave to join with you personally on that delightful occasion. I can only send you my sincere and warm congratulations on having been permitted so long to enjoy a ministry so full of the power, the beauty, and the spirit of the gospel. And I cannot forbear to add my congratulations to my dear and honored brother in the faith and service of the Master, that God has so preserved and blessed him, keeping his mind in the divine light, keeping his heart fresh and full, and permitting him to see the work of the Lord ever prospering in his hands. It is more than forty years, I think, since I had the pleasure of preaching in your pulpit, by the kind invitation of Dr. Hoge, whose welcome to me as a stranger visiting Richmond I have never forgotten. Very few, if any, whom I then addressed are still with you, but it is good to know that the same gospel is with us all, and the same divine grace, and that they will be with us while life goes on, both here and above. May the effect of them only more clearly and gloriously appear in our personal life, and in our churches, until we are counted worthy to be admitted to "the church of the first-born, which are written in heaven."

With most hearty thanks for your kind invitation, and most sincere and earnest regrets that I cannot be with you in February, and with affectionate wishes and hopes for the ever-enlarging prosperity of your church, I am, with highest regards,

Faithfully yours,

R. S. STORRS.

MESSRS. C. R. BARKSDALE, W. WIRT HENRY, MARSHALL M. GILLIAM.

[From GEORGE M. ATWATER, ESQ.]

ROCK-RIMMON, SPRINGFIELD, MASS., *Feb. 15th*, 1890.

GENTLEMEN: I have read with profound interest and pleasure your invitation to attend a meeting to be held February 27th, in celebration of the forty-fifth anniversary of the installation of the Rev. Moses D. Hoge, D. D., LL. D., as pastor of the Second Presbyterian Church, Richmond, Va. I hope to be able to witness the tribute to be paid to him on that occasion, and by my presence to assure Dr. Hoge and yourselves of my continued remembrance.

Very sincerely yours,

GEORGE M. ATWATER.

MESSRS. C. R. BARKSDALE, W. W. HENRY, MARSHALL M. GILLIAM, *Committee of Session Second Presbyterian Church, Richmond, Va.*

[From RICHARD LATHERS, ESQ., *New York.*]

248 CENTRAL PARK, WEST N. Y., *Feb. 7*, 1890.

MESSRS. C. R. BARKSDALE, W. W. HENRY, M. M. GILLIAM.

DEAR SIR: I accept with pleasure your polite invitation to attend the meeting on the 27th prox. in celebration of the forty-fifth anniversary of the installation of the Rev. Dr. Hoge, D. D., LL. D., as pastor of the Second Presbyterian Church in your city. It will afford me peculiar gratification to join you in doing honor to so venerable and distinguished a divine, whose piety and culture in his holy calling are only equalled by his preëminent zeal and patriotism as a Southern gentleman.

I am, gentlemen, yours truly,

RICHARD LATHERS.

[From HON. THOS. F. BAYARD.]

WILMINGTON, DEL., *Feb. 11th*, 1890.

MY DEAR DR. HOGE: A card of invitation to attend the celebration of the forty-fifth anniversary of your installation as pastor of the Second Presbyterian Church, in Richmond, on the 27th of this month, has been kindly sent me.

If it were possible, I would make the journey, merely to testify my respect for you, and my appreciation of the holy dedication you have made of your life and faculties.

Surely a man should sometimes be reminded of his well-doing, as so often he is reminded of his ill-doing, and at this milestone in your good and true and honorable life, I trust your friends will gather and take your hands and speak to you the warm words of love and praise which so many feel and which you simply deserve.

I trust you will receive great happiness in the expression of affection which the anniversary will cause. You have worked for love; pray now enjoy its harvest.

Your half century will soon be rounded out, and then I hope another gathering of hearts and hands will cheer you and be cheered by you. "May I be there to see"!

Sincerely and respectfully yours,

T. F. BAYARD.

[From A. D. F. RANDOLPH, ESQ., *New York.*]

124 WEST TWENTY-SECOND ST., N. Y., *Feb. 22*, 1890.

DEAR SIR: I have to thank you for an invitation to the services of the 27th inst., to commemorate the forty-fifth anniversary of the installation of the Rev. Dr. Hoge as pastor of the Second Presbyterian Church of Richmond.

While much regretting my inability to be present on that occasion, permit me to express the satisfaction your announcement has given me, especially at a time when the church and the pastor as a developing and conserving power are too often overlooked or forgotten. In your own beautiful city, as everywhere else, it is the church and its services that both withstand all the changes of the changing years, and "without observation" unremittingly prosecutes its heavenly mission. While it is not within the province of human reason to measure what your own church has accomplished during this pastorate of nearly half a century for the ever present needs and supreme good of man, yet in the contemplation of such a history one may well ask, What would have been the loss to society and the state if this church had never been organized, your pastor never installed? The world builds its monuments of bronze or marble, and sets them in the public places; those of the church are planted in human hearts. Each monument is a recognition of a service performed in the interest of others; one in the presence of all the people, on battle fields, or in legislative halls; the other in the quiet sanctuary of God, in the chambers of sickness or sorrow, or in the presence of the dead; and it is the nearness of this latter service to all that is best and noblest in us that wins for every faithful pastor a love and homage of which the inconsiderate world knows nothing, though it be of the highest the heart can bestow. Again thanking you for the kind remembrance of me in connection with this occasion,

I am, dear sirs, yours faithfully,

A. D. F. RANDOLPH.

MESSRS. C. R. BARKSDALE, W. W. HENRY, AND M. M. GILLIAM.

[From HON. WILLIAM E. DODGE, *New York.*]

262 MADISON AVENUE, NEW YORK, *Feb. 25th*, 1890.

MY DEAR DR. HOGE: I congratulate you with all my heart on the long, useful and most honorable term of service in the noblest and highest work ever given to man to do. But I congratulate your people and beautiful city more. Your example of consecrated, unselfish ministrations through all these unbroken years; your eloquent, effective preaching and noble example of sanctified citizenship have been a blessing and benediction beyond anything words can express. It is delightful to know they are so fully appreciated. It is a great thing to hold steadfast to one charge so long, and to have impressed one's self for good upon almost two generations and upon a whole community. God bless you and spare you to us all for many long years still. Mrs. Dodge joins with me in affection and high esteem.

Most sincerely yours,

W. E. DODGE.

[From D. HAYES AGNEW, M. D., *Philadelphia.*]

N. W. COR. SIXTEENTH AND WALNUT STREETS,
February 12, 1890.

TO MESSRS. C. R. BARKSDALE, W. W. HENRY, MARSHALL M. GILLIAM, *Committee of Session.*

GENTLEMEN: I regret that it will be out of my power to accept your kind invitation to be present on the occasion of the celebration of the forty-fifth anniversary of the installation of the Rev. Moses D. Hoge as pastor of the Second Presbyterian Church of Richmond.

Dr. Hoge embodies, more than any man I know, the qualities of a great preacher, a pure-minded citizen, a courtly gentleman, and a genial friend. It is my prayer that he may long be spared to minister to his people in spiritual things, to mingle with them in their joys, and to comfort them in their sorrows.

With sentiments of sincere regard, very truly yours,

D. HAYES AGNEW.

Mrs. Agnew joins me in love to Dr. Hoge.

[From REV. B. M. PALMER, D. D., LL. D., *New Orleans, La.*]

NEW ORLEANS, LA., *Jan. 15, 1890.*

MESSRS. C. R. BARKSDALE, W. W. HENRY, AND M. M. GILLIAM.

DEAR BRETHREN: It would give me inexpressible pleasure to testify my respect and affection for your pastor, Dr. Hoge, on the interesting occasion you propose in his honor. If I forego that pleasure, it is more my loss than either yours or his. I would come if I dared to run the hazard of travel and change of climate in my present condition of health. Nothing deters me from accepting your kind invitation but this consideration of health—an invitation which Dr. Hoge enforces in terms which make it one of the sweetest personal tributes I have ever received.

May God spare him long to you and to the church at large, that when called hence in a green old age he may receive a crown of glory almost too heavy for him to wear.

Very respectfully and truly yours,

B. M. PALMER.

[From REV. JOSEPH R. WILSON, D. D., *Clarksville, Tennessee.*]

CLARKSVILLE, TENN., *February* 18, 1890.

MESSRS. C. R. BARKSDALE, AND OTHERS, COMMITTEE OF SESSION.

GENTLEMEN: Your favor of the 4th instant, inviting me to a celebration of the forty-fifth anniversary of the Rev. Dr. Hoge's installation as pastor of the church which you so pleasingly represent, reached me in due time.

Whilst I very well understand that no formal reply is expected on the part of those to whom this courtesy is extended, yet, inasmuch as it will not be possible for me to be present on an occasion so interesting, I find it impossible to refrain from doing myself the pleasure of expressing by letter the sentiments I have long entertained towards the noble Christian gentleman and great gospel preacher whom you and your fellow-churchmen are delighted to honor. And this I feel that I am the more free to do by reason of the long and close friendship which has united me to him, and which continues to be my pride and my joy. Not to myself alone, but to the entire body of his ministerial brethren throughout the church, the name of Moses D. Hoge is the synonym of all that is elevated in character, or impressive in oratory, or true in Christian life. He combines within himself whatsoever is deemed worthy of applause by good men everywhere. And may he long continue, just where he is, to herald that great salvation to which, for so many years, he has devoted the fervor of his rare eloquence.

Sincerely and fraternally, yours in Christ,

JOSEPH R. WILSON.

[From PROF. JOHN B. MINOR, LL. D., *University of Virginia.*]

LAW DEPARTMENT, UNIVERSITY OF VIRGINIA,
February, 14, 1890.

DEAR MR. GILLIAM: I received this morning the card of invitation from the "Committee of Session" to attend the meeting to be held on the 27th inst. in celebration of the forty-fifth anniversary of the installation of the Rev. Dr. Hoge as pastor of the Second Presbyterian Church, Richmond, and sincerely regret my inability to attend it.

There is no one to whom I would more gladly pay any tribute of respect and veneration in my power than the honored gentleman whose long and distinguished pastorate the meeting is designed to commemorate. His great abilities, which have been so universally dedicated to the service of his Divine Master, command the admiration of his fellow-men; but what is that to the commendation which awaits him from the "excellent glory" of "well done, good and faithful servant"?

Pray present my affectionate regards to Dr. Hoge, and assure him that scarce his own congregation can desire more fervently than I that his life and usefulness may yet be prolonged for many years.

I am, dear Mr. Gilliam, very truly your friend,
JOHN B. MINOR.

MARSHALL M. GILLIAM, ESQ., *Richmond, Va.*

[From REV. ALEXANDER MARTIN, D. D., *Danville, Va.*]

204 JEFFERSON ST., DANVILLE, VA., *Feb. 17, 1890.*

DEAR SIR: The invitation to attend the forty-fifth anniversary of Dr. Hoge's pastorate was received some days ago.

Believe me very sensible of the kind attention. It would be exceedingly gratifying to me to be present on an occasion so interesting and suggestive; but the extreme illness of my wife makes it impossible for me to leave home. Some of you know the affectionate regard which I feel for your honored pastor. He was my pastor too. My father loved him as a son. May the God of his fathers spare him to you and the church at large for many years still.

I am, gentlemen, with high esteem,

Very truly yours, ALEXANDER MARTIN.

TO MESSRS. C. R. BARKSDALE, W. W. HENRY, AND MARSHALL
M. GILLIAM.

[From COL. B. S. EWELL.]

“EWELL,” JAMES CITY CO., VA., *February 22*, 1890.

TO THE COMMITTEE OF SESSION, SECOND PRESBYTERIAN CHURCH,
RICHMOND, VA.

GENTLEMEN: Having been for some weeks affected by the prevailing epidemic, I am compelled, most unwillingly, to deny myself the honor and privilege of attending “the celebration of the forty-fifth anniversary of the installation of the Rev. Dr. M. D. Hoge as pastor of the Second Presbyterian Church.” I have private and public reasons for uniting in this tribute to the personal and professional character and worth of Dr. Hoge. Fifty years ago he and I were associated in the Faculty of Hampden-Sidney College, when contact and intercourse soon ripened into friendship and affection. From that time to the present the fountain of concord and harmony then opened has never ceased to flow, and is shared now by our descendants to the third genera-

tion. In all this time he has been to me a beacon, a guide, a mentor, a source of comfort and trust. It has been well said, "That the friendship of such a man has a power, present or absent, to lift us above our vulgar, coarse and selfish influences, our tame habits of thought, and to kindle generous aspirations for moral and mental excellence." Of Dr. Hoge's public services, it may not become me to speak. As a "soldier of the cross," a successful leader of men in the war waged in the defense of the human race against the "enemy of God and man," he is universally known. Before such work, the rise and fall of empires, and the brilliant victories of military heroes, pale into insignificance. It is our duty to do honor to men who thus labor for the best interests of mankind, and is not Dr. Hoge "*Primus inter pares*" one of them?

May state and church long continue to profit by the services and example of a citizen and a minister of the gospel, so loyal, so loving, so beloved. With great respect,

Your obedient servant,

B. S. EWELL.

[From REV. CHAS. MINNEGERODE, *Alexandria, Va.*]

ALEXANDRIA, VA., *Feb. 24, 1890.*

REV. DR. HOGE.

MY DEAR AND HONORED FRIEND; MY BROTHER IN CHRIST: I have been waiting to respond to the very kind invitation of the committee, to attend the services of the forth-fifth anniversary of your ministry in Richmond, in the hope I might return a favorable answer, and one in harmony with my earnest wishes. You know there are few, if any, who rejoice more in God's blessing upon your labors and the

honorable record you have in his church than myself. We have been allied too long, and esteemed and loved each other too dearly, to admit of any doubt now; and I am vain enough to hope that you will miss me and regret my absence almost as I shall do. But, my dear brother, it is impossible for me to attend, not only official engagements (which I might change to another day perhaps, or recall for sufficient reason), but I cannot promise myself or you that I can travel and change my abode by that time. I am not well enough, and see in this the clear proof that my duty is to forego this pleasure, and quietly stay at home, thinking of you, being with you in the spirit, not only congratulating you and your congregation, but praying for you and them, that God's blessing may rest upon you, and your life and strength be prolonged for many years. God bless and keep you.

Your loving brother,

CHARLES MINNEGERODE.

[From REV. J. L. BURROWS, D. D., *Norfolk, Va.*]

NORFOLK, VA., *March 5, 1890.*

REV. MOSES D. HOGE, D. D.

MY DEAR SIR AND BROTHER: Permit me to congratulate you upon your reaching the forty-fifth anniversary of your ministry in Richmond, and upon the enthusiastic and magnificent celebration of the same, a graphic account of which I have just read in the columns of the *Dispatch*. It gave me joy to learn of the expression of gratitude and honor so generous and so well deserved, and by so many persons of

the various divisions of "the sacramental host." You have fairly and honorably won the high place you hold in the esteem and confidence of devout, earnest Christians.

Will you not allow me to add one more humble voice to the felicitations so eloquently uttered upon that joyous occasion, and to wish and pray for you a prolongation of your useful life, at least so far as to include the fiftieth anniversary of your single-hearted ministry in Richmond?

With esteem and Christian love, I am sincerely yours,
J. L. BURROWS.

[From HON. J. TAYLOR ELLYSON, *Mayor.*]

MAYOR'S OFFICE, RICHMOND, VA., *Feb. 27, 1890.*

REV. MOSES D. HOGE, D. D.

MY DEAR SIR: I beg leave to tender you my heartiest congratulations upon the completion of your forty-five years of service as pastor of the Second Presbyterian Church of this city. The ovation that will be tendered you to-night will be the genuine expression of the love of this people, and will be such as was never before accorded any citizen of Richmond. In all the relations of life you have ever been loyal to the best interests of the capital of the Old Dominion, whose people are glad of this opportunity to do you honor. May the golden chain of affection that binds you to your fellow-citizens remain unbroken for many years, is the sincere wish of,

Yours very truly,

J. TAYLOR ELLYSON.

Letters were also received from—

- MR. and MRS. W. SACHEVERAL COKE, Brookhill Hall, Derbyshire, England.
- MR. and MRS. HILL JONES, Highbury Park Road, London.
- REV. DR. G. D. MATTHEWS, London, England.
- MR. ALEXANDER FISKEN, Swallow Cottage, near Belfast, Ireland.
- MR. CHARLES J. JOHNSTON, Greenisland, near Belfast, Ireland.
- JOHN GILMOUR, Mount Vernon, Helensburgh, Scotland.
- EDWIN D. WHEELOCK, Chicago, Ill.
- C. S. MCFARLAND, Boston, Mass.
- REV. ROBT. F. SAMPLE, D. D., New York City.
- REV. HENRY M. FIELD, D. D., “ “
- MR. FREDERICK BLUME, “ “
- MR. WM. P. CAMPBELL, “ “
- MR. JAMES TALCOTT, “ “
- MR. JOHN SINCLAIR, “ “
- REV. THOMAS A. HOYT, D. D., Philadelphia, Penn.
- REV. DR. and MRS. M. B. GRIER, “ “
- REV. DR. and MRS. R. M. PATTERSON, “ “
- REV. THORNTON M. NIVEN, D. D., Dobb's Ferry, N. Y.
- FRANK J. MATHER, Morristown, New Jersey.
- ED. R. MAYER, M. D., Wilkes-Barre, Pa.
- S. P. TOWNSEND, Glyndon, Md.
- THOMAS H. ELLIS, Washington City, D. C.
- W. H. SELDEN, “ “
- BEVERLY TUCKER, “ “
- WM. E. TANNER, Duluth, Minn.
- MRS. ANN L. MARQUESS, Fulton, Mo.
- REV. JOHN LEYBURN, D. D., Baltimore, Md.
- REV. E. H. RUTHERFORD, D. D., Paris, Ky.
- REV. L. H. BLANTON, D. D., Richmond, Ky.
- REV. WM. IRVINE, Anchorage, Ky.
- REV. T. D. WITHERSPOON, D. D., Louisville, Ky.
- PROF. ADDISON HOGUE, Oxford, Miss.
- MRS. E. P. IRVINE, Milton, N. C.
- REV. J. HENRY SMITH, D. D., Greensboro, N. C.

- REV. S. PLUMER BRYAN, Asheville, N. C.
 MRS. GEN. T. J. JACKSON, Charlotte, N. C.
 REV. WM. BROWN, D. D., Bay View, Fla.
 J. M. MATHEWS, M. D., Athens, Texas.
 JOHN RANDOLPH TUCKER, Lexington, Va.
 GEN. G. W. C. LEE, (for himself and Professors of the University,) Lexington, Va.
 WM. W. SMITH, (for himself and Professors of the College,) President Randolph Macon College, Va.
 GEN. FITZHUGH LEE, Lexington, Va.
 REV. J. B. TAYLOR, D. D., Lexington, Va.
 REV. RICHARD McILWAINE, D. D., Hampden-Sidney College, Va.
 PROF. WALTER BLAIR, " " "
 PROF. L. HOLLADAY, " " "
 PROF. J. W. MALLET, University of Virginia.
 FRANCIS H. SMITH, " "
 REV. HENRY C. ALEXANDER, D. D., Union Theological Seminary, Va.
 REV. J. W. ROSEBRO, Petersburg, Va.
 CAPT. J. N. BARNEY, Fredericksburg, Va.
 REV. JOHN E. EDWARDS, D. D., Lynchburg, Va.
 MR. and MRS. D. A. KAYSER, Staunton, Va.
 W. D. REYNOLDS, Norfolk, Va.
 REV. W. S. LACY, D. D., Norfolk, Va.
 THOMAS J. GARDEN, Prince Edward, Va.
 W. H. DUNN, Dunsale, Va.
 MRS. H. E. GOODE, Danville, Va.
 MRS. AGNES W. BURTON, Danville, Va.
 MR. and MRS. TAYLOR PETTUS, Meherrin, Va.
 GEN. and MRS. JOSEPH R. ANDERSON, Richmond, Va.
 COL. ARCHER ANDERSON, " "
 MRS. DR. T. G. CABELL, " "
 E. O. NOLTING, " "
 THOMAS POTTS, " "
 WM. WESSON, " "
 J. BELL BIGGER, " "
 R. M. HARDAWAY, " "
 JUDGE B. R. WELLFORD, " "

MRS. MARY MAXWELL, Richmond, Va.		
MISS JULIA S. MARVIN,	“	“
JAMES E. GOODE,	“	“
COL. RICHARD F. BEIRNE (<i>The State</i>), Richmond, Va.		
WM. RYAN (<i>The State</i>),	“	“
EDWARD INGLE (<i>The Times</i>),	“	“
EDWARD V. VALENTINE,	“	“
REV. S. S. LAMBETH, D. D.,	“	“
REV. T. G. DASHIELL, D. D.,	“	“
REV. H. A. TUPPER, D. D.,	“	“
REV. S. A. GOODWIN, D. D.,	“	“

As this last page was passing through the hands of the printer, the following appeared in *The State* of the 5th inst. :

Ex-President Cleveland and Dr. Hoge.

“Ex-President Grover Cleveland, in a recent personal letter to a friend in Richmond, referred to his regret at not knowing about the anniversary celebration of Dr. Hoge’s pastorate in time to have sent his congratulations. He said he would be glad at all times to testify to his appreciation of the value to any community and to the country at large of such a citizen as Dr. Hoge.”

